

**SUSTAINING CULTURAL MEMORY IN RURAL
LANDSCAPES:
HARA VILLAGE, FINDIKLI, RİZE**

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ABSTRACT

SUSTAINING CULTURAL MEMORY IN RURAL LANDSCAPES: HARA VILLAGE, FINDIKLI, RİZE

This study aims to use cultural memory as a tool for better understanding of a rural cultural landscape by focusing on its intangible qualities, and present a new method for evaluating significance of these heritage places. It focusses on one of the Lazi villages of Fındıklı-Rize, as the smallest component of the Eastern Black Sea Region's cultural landscape: Hara village. It characterizes the indicators that play role in sustaining the cultural memory in Hara rural life. The way followed is literature review on cultural memory and cultural landscape, determination of the parameters on sustaining memory with the tools of Social Sciences and Humanities, historical research, in-depth interviews and visual questionnaire with Hara people, analysis with scatter graphics, and comparative study with similar cases.

Twelve cultural memory concepts were identified as representatives of Hara rural way of life. These concepts are assessed through reconstruction levels of its community. The sustaining of cultural memory in Hara depends on the factors of age and duration of living in Hara. Accordingly, the concepts that have transformed according to modern life, has been generally sustained at a low level. The emigration has caused a low rate of sustaining of cultural memory on the Laz language. The other concepts were slightly forgotten because of the alteration in the rural way of life. Moreover, tea monoculture has a great influence on the sustaining of cultural memory in Hara, due to the physical changes it creates in the landscape, and the social and economic changes in the community.

ÖZET

KIRSAL PEYZAJLARDA KÜLTÜREL BELLEĞİN SÜRDÜRÜLMESİ: HARA KÖYÜ, FINDIKLI, RİZE

Bu çalışma, kırsal bir kültürel peyzajın daha iyi anlaşılması için, somut olmayan niteliklerine odaklanarak, kültürel belleği bir araç olarak kullanmayı ve bu miras türünün koruma ve yönetimine rehberlik etmek için yeni bir yöntem sunmayı amaçlamaktadır. Doğu Karadeniz, Rize, Fındıklı'daki bir Laz köyü olan Hara'ya odaklanarak, kültürel belleğin somut olmayan miras değerleri üzerindeki etkisini sorgulamaktadır. Çalışmanın ana amacına ulaşmak için, Hara köyündeki kültürel belleğin sürdürülmesinde rol oynayan aktörleri ve göstergeleri, kırsal yaşam biçiminin niteliklerini göz önünde bulundurarak karakterize etmek önem taşımaktadır. Kullanılan yöntem ve araçlar şöyledir: kültürel bellek ve kültürel peyzaj kavramlarına ilişkin literatür taraması, bir kültürel peyzajda kültürel belleğin sürdürülmesine ilişkin parametrelerin Sosyal ve Beşeri Bilimler araçları yardımıyla belirlenmesi, seçilen vakayla ilgili tarihsel araştırma, Haralı kişilerle derinlemesine görüşmeler, görsel anket tasarımı ve uygulanması, dağılım grafikleriyle Hara kültürel bellek kavramlarının hatırlanma derecelerinin analizi ve benzer vakalarla karşılaştırmalı çalışma.

Hara kırsal peyzajında kırsal yaşam biçiminin özelliklerini temsil eden, yere özgü on iki kültürel bellek kavramı belirlenmiştir. Bu kültürel bellek kavramları, Hara halkı tarafından hatırlanma düzeyleri üzerinden değerlendirilmektedir. Hara'da kültürel belleğin sürdürülmesi, yaş ve Hara'da yaşama süresi faktörlerine bağlıdır. Modern yaşam koşullarına göre değişime uğramış olan kavramlarla ilişkili kültürel belleğin genellikle düşük düzeyde sürdürüldüğü ortaya çıkmıştır. Ek olarak dışa göç, Laz dili konusunda kültürel belleğin sürdürülme oranının düşük olmasına neden olmuştur. Diğer kavramlar ise kırsal yaşam biçiminin değişmesi nedeniyle kısmi oranda unutulmuştur. Ayrıca çay mono kültürünün peyzajda yarattığı fiziksel değişimler ve toplum ilişkilerindeki sosyal ve ekonomik değişimler nedeniyle Hara'da kültürel belleğin sürdürülmesinde bir eşik olarak etkiye sahip olduğu anlaşılmaktadır.

TABLE OF CONTENTS

LIST OF FIGURES.....	x
LIST OF TABLES.....	xiii
LIST OF ABBREVIATIONS.....	xv
CHAPTER 1. INTRODUCTION	1
1.1. Literature Review.....	2
1.1.1. Studies on Cultural Landscapes and Their Characterization.....	2
1.1.2. Studies Related with Memory-Place Relationship and Collective Memory.....	5
1.2. Terminology	8
1.3. Problem Definition, Research Questions and Assumptions.....	10
1.4. Aim and Scope	11
1.5. Methodology	12
CHAPTER 2 THEORETICAL FRAMEWORK.....	20
2.1. Cultural Landscape.....	20
2.2. Cultural Memory.....	25
2.2.1 Formation and the Continuity of Cultural Memory in a Place.....	28
2.2.2 Cultural and Natural Qualities in a Heritage Place.....	29
2.3. Similar Rural Cultural Landscapes in the World Heritage List.....	31
2.3.1. Fertő/Neusiedlersee Lake area of Austria and Hungary.....	32
2.3.2. The Causses and the Cévennes of France.....	33
2.3.3. Old Village of Hollókő of Hungary.....	34
2.3.4. Shirakawa-go and Gokayama Villages of Japan.....	35
2.3.5. Rice Terraces of the Philippine Cordilleras.....	36
2.4. Similar Cultural Landscapes in Turkey.....	37
CHAPTER 3. UNDERSTANDING THE CASE STUDY	39
3.1. Historical Background.....	40

3.2. Social and Economic Characteristics.....	43
CHAPTER 4. RESULTS.....	46
4.1. Characterization of Cultural Memory in Hara Village	46
4.1.1. Corn Cultivation.....	46
4.1.2. Hazelnut Cultivation.....	47
4.1.3. Tea Cultivation.....	48
4.1.4. Kiwi Cultivation.....	50
4.1.5. Cattle-raising	51
4.1.6. Fishing with <i>Saçma</i>	53
4.1.7. <i>Meci (İmece)</i> Culture	55
4.1.8. Activities in Relation with Preparing Food for Winter.....	61
4.1.9. Entertainment Culture.....	64
4.1.10. Laz Language (<i>Lazuri Nena</i>)	69
4.1.11. Fauna and Flora.....	71
4.1.12. Man-made Elements.....	76
4.2. Assessment of Cultural Memory of Hara Village.....	84
4.2.1 Knowledge on Corn Cultivation.....	84
4.2.2 Knowledge on Hazelnut Cultivation.....	85
4.2.3 Knowledge on Tea Cultivation.....	87
4.2.4 Knowledge on Kiwi Cultivation.....	89
4.2.5 Knowledge on Cattle-raising.....	91
4.2.6 Knowledge on Fishing with <i>Saçma</i>	93
4.2.7 Knowledge on <i>Meci</i> Culture.....	95
4.2.8 Knowledge on Winter Food Preparations for People.....	96
4.2.9 Laz Language Knowledge of People of Hara.....	98
4.2.10 Knowledge on the Entertainment Culture of People of Hara.....	101

4.2.11 Knowledge on Fauna and Flora of People of Hara.....	102
4.2.12 Knowledge on Man-made Elements.....	104
CHAPTER 5. DISCUSSION.....	107
5.1. Relationships among Cultural Memory Parameters.....	107
5.2. Relationships among the Cultural Memory Concepts.....	111
5.2.1. Agricultural Practices.....	111
5.2.1. Animal Husbandry and Fishing.....	113
5.2.3. Traditional Way of Life.....	114
5.2.4. Man-made Elements.....	115
5.2.5. Local Language.....	116
5.2.6. Flora and Fauna.....	116
5.3. Relationships among the Cultural Memory Indicators.....	117
5.4. Experiencing the Alteration of the Landscape.....	118
5.5. Statistical Evaluation.....	121
CHAPTER 6. CONCLUSION.....	123
REFERENCES	129
APPENDICES	139
APPENDIX A. QUESTIONNAIRE FOR INDEPTH INTERVIEW WITH LOCALS...	139
APPENDIX B. VISUAL QUESTIONNAIRE FOR LOCALS.....	142
APPENDIX C. INDEPTH INTERVIEWEE LIST.....	158
APPENDIX D. VISUAL INTERVIEWEE LIST.....	160
APPENDIX E. GLOSSARY.....	163
APPENDIX F. EXAMPLE OF VISUAL QUESTIONNAIRE HELD IN HARA.....	168
APPENDIX G. MAPPING OF CULTURAL INDICATORS OF HARA	
CULTURAL LANDSCAPE.....	174

APPENDIX H. CULTURAL MEMORY CONCEPTS IN HARA CULTURAL LANDSCAPE AND RELATED INDICATORS.....	180
APPENDIX I. REGRESSION ANALYSIS RESULTS OF STATISTICAL EVALUATION PROGRAM “E-VIEWS”.....	183

LIST OF FIGURES

<u>Figure</u>	<u>Page</u>
Figure 1.1. Location of Fındıklı and Hara Village.....	2
Figure 1.2. Flow Chart of the Method.....	16
Figure 2.1. Neusiedlersee Lake Area, Hungary	32
Figure 2.2. The Causses and the Cévennes, France.....	33
Figure 2.3. Hollókő Village, Hungary.....	34
Figure 2.4. Ogimachi Village, Shirakawa-go, Japan.....	35
Figure 2.5. Rice Terraces, Philippine Cordilleras, Philippine.....	36
Figure 3.1. Location of Hara, Satellite Image.....	40
Figure 4.1. a. Mature Hazelnut on Branch, Hara Village, Fındıklı, Rize.....	48
Figure 4.1. b. A Farmer Family after Hazelnut Harvest with <i>Ťikina</i> , Hara Village.....	48
Figure 4.1. c. A <i>Ťikina</i>	48
Figure 4.2. Şevket Beyođlu Mansion and its tea garden, Çađlayan, Fındıklı, Rize.....	49
Figure 4.3. Landowners and Seasonal Laborers Collecting Tea, Melepe, Hara Village...50	
Figure 4.4. Kiwi Plants on Tea Garden, Hara Village, Fındıklı, Rize.....	51
Figure 4.5. A Farmer, Digging the Cornfield, Hara Village, Fındıklı, Rize	52
Figure 4.6. Fishing with <i>Saçma</i> , Arılı Brook, Hara Village, Fındıklı, Rize	54
Figure 4.7. Red Spotted Brook Trout, Arılı Brook, Hara Village, Fındıklı, Rize.....	54
Figure 4.8. <i>Saçma</i> , Hung to the Timber Girder of the <i>Avla</i> to Be Cleaned, Dried and Repaired, Hara Village, Fındıklı, Rize.....	54
Figure 4.9. Tea Harvest <i>Meci</i> , Organized by Fındıklı Municipality, Fındıklı, Rize.....	56
Figure 4.10. a. Animal Shelter Construction <i>Meci</i> , Fındıklı, Rize.....	56
Figure 4.10. b. Members of Youth Council, Preparing Organic Local Seedlings with <i>Meci</i> , Organized by Fındıklı Municipality, Fındıklı, Rize.....	56

<u>Figure</u>	<u>Page</u>
Figure 4.11. A Housebuilding <i>Meci</i>	58
Figure 4.12. The Distinct Center, Fındıklı, Rize.....	59
Figure 4.13. Tüfekçi Neighborhood, Hara Village, Fındıklı, Rize	59
Figure 4.14. DOKAP Project Poster.....	60
Figure 4.15. Corns, Hung to <i>Nayla</i> , Persimmons and Iron Apples.....	61
Figure 4.16. <i>Nayla/Serender</i> and <i>Bağu</i> Hara Village, Fındıklı, Rize.....	62
Figure 4.17. <i>Çambre</i> , <i>Hentskeli</i> and Pear Molasses Boiling	62
Figure 4.18. <i>Bardi</i> , <i>Pi3xala</i> Village, Fındıklı, and <i>Nohlapsu</i> (Yavuz) Village, Pazar....	64
Figure 4.19. <i>Horon</i> (Traditional Folk Dance) and a Villager Playing <i>Kemençe</i> and Singing a Folk Song, Hara Village.....	65
Figure 4.20. Whip Game, Hara Village, Fındıklı, Rize.....	68
Figure 4.21. Linden and Persimmon Trees, Hara Village, Fındıklı, Rize.....	73
Figure 4.22. Cherry Laurel, Rhododendrons, Laz Grape (Isabella Grape), Hara Village.	73
Figure 4.23. <i>Gudeli</i>	74
Figure 4.24. Arılı (<i>Pi3xala</i>) Brook.....	75
Figure 4.25. <i>Binamkuyu</i> and <i>Noxundure</i> Swimming Places on Arılı (<i>Pi3xala</i>) Brook.....	75
Figure 4.26. Ayla Baltacı House, Hara Village, Fındıklı, Rize.....	77
Figure 4.27. Kitapçı House (1771) with its <i>Bağu</i> and <i>Nayla</i> , Hara Village.....	79
Figure 4.28. Cauldrons, <i>K'eremuli</i> and <i>Ongure</i> , Hara Village, Fındıklı, Rize.....	80
Figure 4.29. Corn-flour Bread in <i>Gresta</i> , Hara Village, Fındıklı, Rize.....	80
Figure 4.30. <i>Žkamangana</i>	82
Figure 4.31. Relation of Knowledge Level – Duration of Living in Hara, Corn Cultivation	85
Figure 4.32. Relation of Knowledge Level – Duration of Living in Hara, Hazelnut Cultivation	87

<u>Figure</u>	<u>Page</u>
Figure 4.33. Relation of Knowledge Level – Duration of Living in Hara, Tea Cultivation	89
Figure 4.34. Relation of Knowledge Level – Duration of Living in Hara, Kiwi Cultivation.....	91
Figure 4.35. Relation of Knowledge Level – Duration of Living in Hara, Cattle-raising	93
Figure 4.36. Relation of Knowledge Level – Duration of Living in Hara, Fishing with <i>Saçma</i>	94
Figure 4.37. Relation of Knowledge Level – Duration of Living in Hara, <i>Meci</i> Culture	96
Figure 4.38. Relation of Knowledge Level – Duration of Living in Hara, Winter Food Preparations for People	98
Figure 4.39. Relation of Knowledge Level – Duration of Living in Hara, Laz Language	99
Figure 4.40. Relation of Knowledge Level – Duration of Living in Hara, Entertainment Culture	102
Figure 4.41. Relation of Knowledge Level – Duration of Living in Hara, Fauna and Flora	104
Figure 4.42. Relation of Knowledge Level – Duration of Living in Hara, Man-made Elements	106
Figure 5.1. Regression Analysis of Cultural Memory Knowledge Level with respect to Age and Duration of Living in Hara.....	122

LIST OF TABLES

<u>Table</u>	<u>Page</u>
Table 1.1. Parameters Proposed for Assessing Sustaining of Cultural Memory in Rural Cultural Landscapes.....	14
Table 1.2. Table Configuration for Analyzing Each Concept of Cultural Memory.....	15
Table 1.3. Scoring of Cultural Memory Indicators, except Laz Language.....	17
Table 1.4. Scoring of the Indicator of Laz Language.....	17
Table 4.1. Corn Cultivation as a Cultural Memory Concept in Hara Village.....	47
Table 4.2. Hazelnut Cultivation as a Cultural Memory Concept in Hara Village.....	48
Table 4.3. Tea Cultivation as a Cultural Memory Concept in Hara Village.....	50
Table 4.4. Kiwi Cultivation as a Cultural Memory Concept in Hara Village.....	51
Table 4.5. Cattle-raising as a Cultural Memory Concept in Hara Village.....	53
Table 4.6. Fishing with <i>Saçma</i> as a Cultural Memory Concept in Hara Village.....	55
Table 4.7. Corn and Hazelnut <i>Mecis</i> as a Cultural Memory Concept in Hara Village.....	57
Table 4.8. Housebuilding <i>Mecis</i> as a Cultural Memory Concept in Hara Village.....	60
Table 4.9. Winter Food Preparations as a Cultural Memory Concept in Hara Village.....	63
Table 4.10. Preparing Feedstuff as a Cultural Memory Concept in Hara Village.....	64
Table 4.11. <i>Horon</i> Dance as a Cultural Memory Indicator in Hara Village.....	65
Table 4.12. Singing Traditional Songs and <i>Atma Türkü</i> as Cultural Memory Indicators in Hara Village.....	66
Table 4.13. <i>Mesele</i> Telling as a Cultural Memory Indicator in Hara Village.....	67
Table 4.14. Whip Game as a Cultural Memory Indicator in Hara Village.....	68
Table 4.15. <i>Ogoğu</i> as a Cultural Memory Indicator in Hara Village.....	69
Table 4.16. Laz Language as a Cultural Memory Concept in Hara Village.....	71
Table 4.17. Fauna as a Cultural Memory Concept in Hara Village.....	72
Table 4.18. Flora as a Cultural Memory Concept in Hara Village.....	74

<u>Table</u>	<u>Page</u>
Table 4.19. Arılı Brook as a Cultural Memory Indicator in Hara Village.....	76
Table 4.20. Traditional Rural Houses as Cultural Memory Indicators in Hara Village.....	78
Table 4.21. <i>Nayla</i> and <i>Bağu</i> as Cultural Memory Indicators in Hara Village.....	79
Table 4.22. <i>Aşhane</i> Room as a Cultural Memory Indicator in Hara Village.....	81
Table 4.23. <i>Karmat'e</i> as a Cultural Memory Indicator in Hara Village.....	81
Table 4.24. <i>Şkamangana</i> as a Cultural Memory Indicator in Hara Village.....	83
Table 4.25. <i>Omc'etela</i> as a Cultural Memory Indicator in Hara Village.....	83
Table 4.26. Indicators That Have the Highest Points Language Knowledge.....	100
Table 4.27. Indicators That Have the Lowest Points Language Knowledge.....	100
Table 5.1. Amount of remembering and reconstructing cultural memory for different age groups.....	119
Table 5.2. Amount of remembering and reconstructing cultural memory with respect to duration of living in Hara.....	121
Table 5.3. The effect of age and duration on the cultural memory.....	121
Table 6.1. Cultural Memory Concepts of Hara Cultural Landscape.....	127

LIST OF ABBREVIATIONS

ÇAYKUR	General Directorate of Tea Enterprises
DOKAP LDI 247	Eastern Black Sea Region Rural Architecture Restoration Personnel Training Project
ICOMOS	International Council on Monuments and Sites
IUCN	The World Conservation Union
SSH	Social Sciences and Humanities
UNESCO	United Nations Educational, Scientific, and Cultural Organization
WHL	World Heritage List

CHAPTER 1

INTRODUCTION

This study focuses on two main concepts; cultural memory and cultural landscape. It reviews the reflection of cultural memory on the cultural landscape from the perspective of preservation. Cultural memory is a concept depending on time and place. It can be sustained by preserving temporal and spatial indicators (Assmann 2015, 23). A place may comprehend a number of indicators that make possible reconstruction of memory. These may be tangible elements or intangible ones regarding experiences in that place or events that have taken place there. These indicators feed memory and make possible its reconstruction. Act of remembering is achieved by reading through these indicators (Yıldırım Gönül and Çakır 2015, 87). They maintain their existence in time and space with common history and experiences (Assmann 2015, 23). Memory indicators are the main actors of the cultural memory of a society. They are important for the creation of the self (Assmann 2006, 22).

Eastern Black Sea Region possesses many awe-inspiring cultural landscapes; e.g. villages and towns with rural surroundings. They have different populations, tourism potentials, development rates, economies, natural values, tangible and intangible assets. With the influence of developing technology, lifestyles in the world are changing rapidly and this causes the growing destruction of rural architectural heritage. The human and non-human actors that have role in sustaining the cultural memory in Eastern Black Sea Region are under pressure of this rapid development. In the Eastern Black Sea cultural landscape, cultural memory is represented by man-nature relations such as traditional agricultural practices, routines correlated with nature and rural architectural applications.

One of the main topics of this study is understanding the physical, experiential and intellectual indicators of cultural memory, the related problems of preservation in a village scale; and the ways of sustaining cultural memory. The cultural landscape of Hara village of Fındıklı, Rize (Figure 1.1) is selected as the case study. The site has awe-inspiring natural characteristics and cultural inputs. The province of Fındıklı is composed of two main valleys, Arılı and Çağlayan, and the coastal zone. The villages of Fındıklı

are rich in natural assets, as well as tangible and intangible cultural assets. The elements of Hara Village cultural landscape are Arılı brook-valley system, sloping lands providing vistas, forests; tea, hazelnut and kiwi gardens; paths winding between these areas, traditional cell-filled architecture, *serenders* and suspended bridges; site specific rural life practices, *imece* culture, and folk songs, dances and plays.



Figure 1.1. Location of Fındıklı and Hara Village
(Revised from: Google Maps, 2023)

1.1. Literature Review

In this section, the literature reviewed within the scope of the thesis is presented under 2 headings; Studies Concentrating on Cultural Landscapes and Their Characterization, Studies Related with Memory-Place Relationship and Collective Memory.

1.1.1. Studies on Cultural Landscapes and Their Characterization

Studies focused on the concept of cultural landscape, which is one of the two main concepts that this dissertation focuses on, have been examined in terms of their methods, aims and results.

Güzelmansur (2000) focuses on the Hatay and Gaziantep coastlines and aims to determine the environmental effects of coastal usage patterns. Questionnaires were chosen as the method of the study. These questionnaires were applied to both locals, and domestic and foreign tourists who use the area during the summer season. It is revealed that the area is over-used during the summer season which have dramatic negative effects on the environment. Within the scope of the study, the potentials of the area were evaluated, and planning suggestions were developed.

Doygun (2003) examined the Iskenderun-Arsuz coastline. The effects of urban texture changes in this area, in particular on sustainable land uses were emphasized. The method of the study was chosen as the analysis of the changes between certain years with the GIS program. As a result of the study, it has been revealed that the grasslands and agricultural areas have decreased, the urban texture and industrial enterprises have increased.

Nagendra et al. (2004) aims to examine land uses in an international framework with emphasis on the “landscape fragmentation” concept. Remote sensing tools and landscape ecology techniques were preferred. In this context, change in land covers, spatial textures and spatial transformation processes are revealed.

Özsüle (2005) emphasizes the need of common terminology for cultural landscapes related with traditional settlements. The dissertation aims to evaluate the alteration of Mudanya over the years. The site is a vernacular historic landscape. It investigates the degree of interaction of the locals with the alterations. In the study, Mudanya has been reviewed by separating it into four cultural landscape character areas, considering physical factors such as topography, direction, climate, view; and social factors such as society and family structure, life style and historical features, as well as field usage characteristics and functional analysis (Özsüle, 2005). Three techniques were used in order to evaluate the landscape preferences of the users. The first one was “Visitor Employed Photography” which measured the perceptions and reactions of the users about critical landscape elements. The second technique was social survey. The questionnaire consisted of three sections on Mudanya and its landscapes, private spaces and personal information. Lastly, space syntax technique was used (Özsüle, 2005). As a result of the research, it was seen that the four cultural landscape character areas differ not only with natural data such as topography, orientation and landscape, but also with the cultural difference of the locals (Özsüle, 2005).

In the study on Rize-Fındıklı, Alişan (2013) reveals the turning points of the landscape change: tea agriculture threatens the landscape and the culture of the local people. Within the scope of the study, a number of conventional agricultural practices are revived and methods on sustainability, economy and environment are mentioned.

The research of Yalçın Coşkun (2009) aims to reveal the significance of integrated conservation of cultural landscapes and vernacular architecture. The case study village, Muğla Çomakdağ, has unique traditions as intangible value, unique landscape and vernacular dwellings together. This paper classifies cultural landscape areas in three groups, namely "clearly identifiable", "organically developed" and "auxiliary" cultural landscapes. The paper suggests that a localized tourism activity should be planned especially by focusing on olive cultivation for the conservation of both tangible and intangible entities of Çomakdağ (Yalçın Coşkun, 2009).

Korgavuş (2014), on the other hand, studied the time-dependent change of the cultural landscape in an area where the urban texture is dense in Rize. In this study, cultural landscape texture and land uses were documented with the help of GIS. The problems caused by the changes were determined and solutions were suggested.

Cengiz Gökçe and Açıkgöz (2015) focused on visual landscape analysis of Nallıhan-Beydili Village. It is aimed to visually determine the effect of tourism on cultural landscape components and to relate these effects to rural identity (Cengiz Gökçe and Açıkgöz, 2015). The study was carried out with the help of interviews, field surveys, SWOT analysis, photographing, and visual landscape analysis form. This form was developed in accordance with the research area characteristics and applied to a group of 20 experts. In addition, the village was evaluated under the headings of Settlement Areas, Agricultural Areas, Historical and Archaeological Areas, Transportation Opportunities, Traditional Culture and Characteristics, and Perception of Space. As a result, it is seen in the paper that Beydili Village preserves its present rural identity, but the cultural landscape components are being negatively affected by the tourism practices in the region (Cengiz Gökçe and Açıkgöz, 2015).

Most of the studies focus on the physical elements of the landscape and their change. As a method, it was generally preferred to map physical changes. Studies on the effects of landscape change on people and therefore on intangible elements of the landscape are limited.

1.1.2. Studies Related with Memory-Place Relationship and Collective Memory

In various researches, it was determined that social and cultural conditions have a huge impact on a place. Thus, memory-place relationship is studied by the researchers in many disciplines with a number of aspects. In this frame, this “place” could be a private interior like childhood house or a public open space like a landscape.

La Mémoire Collective (1950) by Maurice Halbwachs is the pioneering book on collective memory. It aims to understand how the past is reconstructed in people's brains by using “mental images” –the indicators- of the present. Makes classification and evaluation of the “Social Frameworks of the Memory” through, dreams, indicators, language, “the reconstruction of the past”, collective memory, religion, social structures and culture. As a result, he declines that “Human memory can only function within a collective context.” (Halbwachs 1950, 97).

Bachelard (1969) investigates the role of the perception phase for remembering a place, by focusing on house concept. His research makes a definition for ‘subconscious’ and ‘over-conscious’ through childhood house by its meanings for the individuals.

Jan Assmann has been a pioneer in academic studies within the framework of memory and cultural memory concepts. For example, in one of his papers, Assmann (1995) investigates the concept of collective memory and its interactions with cultural identity. The paper reveals that memory is recollected with “figures of memory” (1995). In addition, his book, “Cultural Memory and Early Civilization: Writing, Remembrance, and Political Imagination” (2001) aims to reveal the effects of socio-cultural factors on individuals' memory. It examines how these factors are organized and stored in memory. Assmann (2001) identifies the characteristics of four different external dimensions of memory: mimetic memory, memory of objects, communicative memory and cultural memory, by declaring the effectiveness of the society on memory. As a result, he declares that the consciousness of the society is more effective than the individual psychology.

Bertram (2004) is another researcher who has concentrated on ‘house’ as an actor of memory. In a book chapter (*Memory and Architecture*) Bertram (2004) aims to answer the question whether the ‘Turkish House’ is an indicator for perception of the space or not. This research focuses on the Early Republican Period of Turkey, and classifies the memory concept as autobiographic, shared, and collective memory. The study concludes

that memory of a group transmits one generation to the next through events, stories, and tales.

Karen Till (2005) has focused on the concept of memory, in Berlin, in the light of destruction. It is aimed to find out the strategies and actions affecting the “new Berlin” as a place of memory. The method includes interviews, site observations, and archival research. With this study, it was concluded that memory is a concept dependent on time and place, that the memory in a place sustains as long as it preserves the indicators it contains, and that memory is a continuum of recalling and rebuilding the past in the present through a place.

Öymen Özak’s (2008) research is based on memory, perception and house concepts. These concepts are handled with the interdisciplinary approaches through literature. In addition, a field survey has conducted with the help of a questionnaire. The subjects of the survey are selected as people who have been migrated to big cities and gained ground. The elements that remains in memory from childhood are discussed in terms of social, economic, political and architectural context. A physical stimulus is the first phase of sensing the space. Öymen Özak declares that memory is the ability of store and recall the past, which is a mental process, and aims that the investigation of the spatial elements remains in memory from childhood house. This research is effective in terms of perceiving the relationship between memory-space-childhood reminiscences.

Olgun (2009) aims to analyze the relationship among the ‘memory of space’ and representation of ‘urban space’. In this dissertation, time-memory-space relationship is scrutinized with a new classification proposal and spatial analysis. As a result, Olgun declares that urban memory is an important tool for design and planning decisions. Therefore, the ability of memory to analyze a complex and multilayered structure involves the monitoring of variable levels of memories.

Likewise, Ulusoy Binan and Cantimur (2010) aimed revealing the concepts of cultural landscape, intangible cultural values and genius loci (spirit of the place) and the process of formation and development of terms related to these concepts through literature and documents such as charters, meeting results, recommendations and declarations prepared by UNESCO and ICOMOS. In addition, they focus on where and how these terms are defined. In this direction, since the Venice Charter (1964), monument, cultural heritage and cultural property concepts and their international approaches, including their definition, conservation and transfer, have been scrutinized in the framework of the intangible cultural assets. In this field, it is necessary to

investigate the integrity of these concepts and the style of bringing one another into being, rather than separating them.

Okyay (2015) focused on sustainability and cultural values in his thesis in the field of conservation. The concept of memory as social memory is considered and as method archival research, site survey, and literature was made. The focus of the thesis is a historic urban site, Karaköy-Tophane District. As a result, Okyay states that the main function of conservation is to transfer all the values of the culture to future generations and with the help of the symbols, individuals can handle and express abstract concepts in a concrete framework.

Kayın (2016) concentrates on Izmir International Fair and Culture Park both as a modern heritage and a cultural landscape. The article of Kayın aims to develop suggestions for the protection of urban space of Izmir International Fair and Culture Park, which is on the threshold of a big transformation, to explore the value as a modern heritage, a cultural landscape, a “place of memory”, by making a conceptual framework through literature, and developing suggestions (Kayın, 2016). For the conservation works on Izmir International Fair and Culture Park as a cultural landscape, and for the continuity of the cultural memory, the phenomena that will provide recognition should be considered. It is declared that this place should be considered as a place where the theme of human identity with international, national and local memory can be addressed. The future of this place should be planned on its values as modern heritage, a cultural landscape and a “place of memory” (Kayın, 2016).

In her thesis, Gelir Çelebi (2017) aims to investigate the *imaret* culture in the Ottoman Empire within the framework of conservation. The main concept of the thesis is intangible heritage, and the way it deals with the concept of memory is social memory. It investigates the way intangible heritage is preserved in Ottoman *imarets* as historical buildings with archival research, field research and literature review.

In the SSH researches on memory and related concepts, it is argued that memory is directly related to time and space. In order to measure memory in a place, it is necessary to understand the formation process of memory in that place. In order to understand the value of a place, some parameters related to the memory in that place are emphasized. In these researches, the continuity of cultural memory in a place may be tested in relation with these parameters. The studies reviewed in the field of conservation, however, cannot fully cover the memory issue with all the phases it exists in a place, starting from formation.

1.2. Terminology

Cultural Memory: Memory is a function that consists of preserving the cognition or information about original events, facts and objects, images and ideas in the mind, when they are absent (Cevizci 2000). It is the vision that has become a knowledge of the objects perceived in the past, experiences, and the realities (Güçlü et al. 2008). In this study, the term **cultural memory** is referred as a memory of a community in a heritage place. It is a notion depending on time and place (Assmann 2015, 23), needs indicators to be reconstruct in the brains of related community (Yıldırım Gönül and Çakır 2015, 87) with common history and experiences (Assmann 2015, 23).

Cultural Memory Indicator: Reconstruction of memory occurs through **indicators** (Assmann 2015, 23). They may be tangible or intangible objects, practices, experiences, and their combination (Mandolessi 2017, 103) (Halbwachs 1950, 171) in a place that stimulate the group of people living in that place (Assmann 1995, 129). Memory indicators are the main actors of the cultural memory of a society (Assmann 2006, 22). In addition, the perception of an indicator by the brain involves the interpretation of that object with respect to old experiences (Downs and Stea 1973). In this thesis, an indicator is an object, practice or experience that stimulates the memory of its community. If these objects, practices and experiences exist in a place with their authentic functions and states, they are called **real indicators**. If their functions or states have changed, they are called **representative indicators**. For example, if a *peşmezi rağani* (molasses boiling pan) is used for boiling pear molasses during winter food preparation. It is a real indicator for Hara people. If it were used like a wall plate, then it would be a representative indicator for the community.

Cultural Memory Concept: In the dissertation, the term **cultural memory concept** refers a group of cultural memory indicators that are related to a particular issue. These indicators are the stimulators for the cultural memory indicators to be remembered by its community. A cultural memory indicator can be a tradition, a process, an activity, or a cultural landscape element. For example, in Hara, winter food preparations cultural memory indicator consists of a variety of cultural memory indicators like, *küpi* (terra-cotta massive jar), *ožilaxu* (massive timber juicer), *getasule* (vegetable garden), *karmat'e* (water mill).

As can be seen in these explanations, the issues on memory and memory indicators are related to physical objects, experiences, and their interpretation in the brain. Within the scope of this study, the objects, traditional activities and usages, and the speeches reflecting the knowledge of people of Hara on the lost traditions and usages are classified under the headings physical, experiential and intellectual concepts of cultural memory. Cultural memory concepts are defined into three groups according to their current sustaining status as physical, experiential or intellectual. **Physical cultural memory concepts** are related to the indicators such as objects or places that continue to be used today or continue their existence in the physical space even though their usage patterns might have changed; e.g. exhibiting an *ožilaxu* (massive wooden juicer) as a decoration object in the hall of a village house today. Although some of these continue to exist physically in Hara Village, they have lost their function, some of them have changed their usage and / or purpose, and some are still used in the same way. So, correlation of physical concepts with experiential ones should be made. **Experiential cultural memory concepts** are based on an experienced process, custom, ritual, etc. Some of the related indicators continue to exist, although they have gone through an important amount of alteration, e.g. winter food preparations. **Intellectual cultural memory concepts** were formerly physical and experiential. They do not live any more. Today, they are known to the community through remembering, e.g. *omçvatelas* were a space right-next to the barn for accumulating organic wastes and animal manures and composting them for agriculture, which do not exist today.

Cultural Memory Parameter: In addition to all these, the term **parameter** is used for eight phases that explain the formation, reconstruction and sustaining of cultural memory in the brains of a community, which represent the continuity of cultural memory in a heritage place, with the help of SSH field. By following this chain of parameters, it is possible to reveal whether the concepts and indicators of cultural memory are remembered by the community in a heritage place with the help of various research techniques.

1.3. Problem Definition, Research Questions and Assumptions

In the field of conservation, the values attributed to places are referred as basic reasons of conservation¹. In this context, there are intangible values that are in close relation with the concept of memory; such as age value (Riegl, 1902), and social value (Burra Charter, 1999; Mason, 2002; Throsby, 2012; Klamer, 2013). The preservation field refer to the tangible or intangible qualities of heritage places (Icomos 1999, Principles of Conservation: 5), attribute value to them and define the overall significance. However, cannot fully cover the memory issue in these discussions. In order to broaden the understanding of how cultural memory is sustained in a rural cultural landscape, it is necessary to associate these memory studies with the intangible qualities of the site in the field of conservation. However, in the field of SSH, the process of formation of these qualities, values and significance is also discussed (Mandolessi 2017, 105; Assmann 2008, 61). This is important to note because cultural landscapes are constantly living and changing sites.

Many memory researchers states, cultural memory needs indicators in order to be sustained². These indicators may refer to various qualities in a heritage place. So, if these authentic qualities are sustained, it may be thought that cultural memory is sustained. In this context, this study sets out to answer the question "how the continuity of cultural memory in a cultural landscape is represented".

The present a methodology of preservation of a cultural landscape includes definition of significance based on heritage qualities. This thesis builds on widening of the definition of significance with reference to the cultural memory concept. The qualities remembered by the community of a cultural landscape are stored in the memories of its members because they are attributed value. Within this frame, the basic question which is tried to be answered in this research is as follows: **“How is cultural memory in a cultural landscape sustained?”** In order to answer this question, it is essential to define the indicators of cultural memory, so the second research question is **“What are the indicators of cultural memory in a cultural landscape”**. In order to answer these questions, a rural cultural landscape which has preserved its authenticity and integrity has been selected as case study: Hara village of Fındıklı, Rize in Eastern Black Sea Region.

¹ Australia Icomos 1999, Preamble; Icomos 1999, Principles of Conservation: 2; Icomos 1994, Values and Authenticity; Icomos 2008; Preamble.

² Halbwachs, 1950; Assmann, 1995; Till, 2005; Assmann, 2008; Mandolessi, 2017.

It is assumed that the tools of the memory field including phases of accumulation of memory such as perception, storage, forgetting, recalling and remembering may be used in the field of architectural conservation in order to better understand the formation, sustaining, and transmitting of values attributed to a heritage place. A cultural landscape as a heritage place includes intangible, natural, and man-made elements that are attributed value by its community, so it is a good example for testing the phases of accumulation of memory through indicators with various qualities.

In summary, in studies related to the conservation of cultural landscape, general assessment approaches of the conservation field are used while reading the heritage value of the cultural landscape; document value, historical value, aesthetic value, economic value etc. Those who work on memory, on the other hand, evaluate the value of a place through people. They look at whether that place is in the minds of many people, and they develop definitions on existence of cultural memory in that place. These methods are developed in memory field for understanding whether cultural memory is present in a place. These were also adapted to architectural conservation field for understanding values of a historic place steaming from accumulation of cultural memory in that place. The objects focused on in these adaptive works are generally historic urban sites and sometimes historic buildings. **This study focuses on cultural landscapes and presents a new methodology for evaluating the heritage qualities by using cultural memory as a tool.**

1.4. Aim and Scope

Eastern Black Sea Region is a cultural landscape with its natural and man-made elements as well as its intangible assets. It comprehends many rural settlements with diverse cultures as well. The area has a mountainous topography with a steep slope just by the coast. Cultural landscapes whose focal elements are villages have developed throughout history. Traditional towns, on the other hand, have been struggling with rapid development.

This study aims to use cultural memory as a tool for better understanding the values of a rural cultural landscape and present a method for evaluating significance of these heritage places in order to guide their conservation and management.

The scope involves an assessment based on continuity of heritage values defining the parameters for assessing the heritage values of a cultural landscape in relation with cultural memory.

In this context, this dissertation focuses on a rural cultural landscape: Hara village of Fındıklı, Rize in the Eastern Black Sea Region. The settlements here are composed of independent units by the sloped agricultural lands, in between characteristic winding paths. Hara village stands forward with its well-preserved authenticity and integrity, despite the existence of factors threatening it.

1.5. Methodology

As preliminary work, the concept of cultural landscape, how information on a place is accumulated in the memory of its community, what are the related heritage values, and which scope is preferred in the evaluations made with the aim of preservation of rural cultural landscapes have been reviewed³. The **parameters** used for measuring the accumulated cultural memory and heritage values at present were identified.

The social scientists working on cultural memory define “memory indicators” as tangible or intangible objects, practices (Mandolessi 2017, 103), places (Till 2005, 28) and people (Halbwachs 1950, 53) that stimulate the memories of a group of people (Assmann 1995, 129). They drew attention to the memory indicators that accumulate in the brains of individuals of a group (Mandolessi 2017, 105), and bridges the past, present, and future (Assmann 2008, 61). They are transferred to new generations by means of oral history, objects, and practices (Mandolessi 2017, 106) and can be transformed in time (Halbwachs 1950, 176).

Research Design: Following these reviews, a comparison of value evaluation approaches regarding cultural memory, cultural landscape and their combinations was made. The series of parameters in the field of SSH and in the field of preservation for assessing the continuity of the concept of memory were compared and contrasted focusing on the necessities of cultural landscape preservation. In order to relate the tools of the memory field and architectural conservation field, a comparative table was

³ Previous studies on the concept of cultural memory reviewed within the limits of this dissertation are; “Collective Memory and Cultural Identity” (Assmann, 1995), “Communicative and Cultural Memory” (Assmann, 2008), “La mémoire Collective” (Halbwachs, 1950), “Cultural Memory” (Mandolessi, 2017), “The New Berlin – Memory, Politics, Place” (Till, 2005) (see section 2.2. Cultural Memory).

prepared (Table 1.1.). Parameters of ‘Intangible Qualities of Cultural Heritage, ‘Tangible Qualities of Natural Heritage, and ‘Tangible Qualities of Cultural Heritage’ in a cultural landscape were identified. It was noticed that the evaluation processes do not completely overlap. Integrated tools for assessing of sustaining cultural memory in rural cultural landscapes were proposed within the content of this thesis. **It is claimed that if indicators of cultural memory are preserved in a rural cultural landscape, then cultural memory can be recalled and reconstructed by the related community.** Hence, related heritage qualities and significance of the place are sustained.

Additively, the method of this study includes survey in order to understand the **indicators** of cultural memory in a selected cultural landscape, which of them are stored and how much they are stored in the memories of the related community members. The indicators were formulated through **in-depth interviews** and observation on site. The in-depth interviews were held with inhabitants who have lived in Hara village throughout their lives and have rich information about the site: elders of Fındıklı (older than 50). With this group, 11 in-depth interviews were carried out face-to-face. In this group, there are villagers, farmers, craftsmen, a retired teacher, a tradeswoman who is also a non-governmental association board member, and a former local authority (Appendix C). These in-depth interviews were held semi-structured⁴. Participants were asked questions about personal information, social, cultural and economic factors, physical and environmental factors, and administrative factors. Indicators related cultural memory concepts were tried to be revealed (Appendix H) by directing the participants according to the answers given to questions such as daily life in the past, the built environment, the necessities of rural life, and lost values. In addition, observations were made under the guidance of some of these people (3 out of 11) who are well-versed in the area, who continue their traditions and who have spent most or all of their lives in Hara. Telephonic and electronic interviews were made later, if further information was needed.

⁴ In the semi-structured interview type, the interviewer has prepared the questions in advance, but provides partial flexibility to the participant during the interview. Allows for questions to be rearranged or for discussion on the relevant topic if necessary. In this way, the participants have a say in the research practice (Ergun, 2020).

Table 1.1. Parameters Proposed for Assessing Sustaining of Cultural Memory in Rural Cultural Landscapes

Parameters of Cultural Memory in SSH Field	Parameters for Preservation Field					
	Parameters on Intangible Qualities of Cultural Heritage		Parameters on Tangible Qualities of Natural Heritage		Parameters on Tangible Qualities of Cultural Heritage	
	Current	Proposed	Current	Proposed	Current	Proposed
Parameter 1: First presence of real cultural memory indicators (including both tangible and intangible indicators that stimulate a group of people) in a place (Assmann 1995, 129) -objects and practices (Mandolessi 2017, 103) –the arrangement of the objects that correlate with an activity (Halbwachs 1950, 171).		P1: First presence of real intangible cultural memory indicators in a cultural landscape; <ul style="list-style-type: none"> . traditional activities, practices, people, their characteristics, . traditional names of places and activities, . odors/smells, tastes, noises/sounds, melodies, languages . information sources sustaining the memory of a tradition recalling a cultural landscape 		P1: First presence of real cultural memory indicators in relation with natural heritage in a cultural landscape; <ul style="list-style-type: none"> . awe inspiring cl, . geographic formations as an element of cl, . flora and fauna representing the characteristics of the cl, . biodiversity within the agricultural system as a part of the cl, . sustainable land-use, and traditional agricultural activities in the cl . vegetation peculiar to the cl 		P1: First presence of real tangible cultural memory indicators in a cultural landscape; <ul style="list-style-type: none"> . a qualified design in terms of morphology, structure and/or workmanship . a rare example of a traditional element . a traditional element regarding human-nature relationship . a traditional element contributing to the integrity of the cultural landscape
Parameter 2: Perception of cultural memory indicators by a group: occurs at past (Mandolessi 2017, 103). "There is no memory without perception" (Halbwachs 1950, 169).	. Perception of senses by nose, mouth, and ear (noises, smells, local languages and melodies) related to the heritage place	P2: Perception of the real intangible cultural memory indicators in a cultural landscape by its community		P2: Perception of cultural memory indicators in relation with the natural heritage, in a cultural landscape, by its community		P2: Perception of traditional elements in a cultural landscape by its community
Parameter 3: Formation of cultural memory in the brains of individuals of a group (Mandolessi 2017, 105): Storage of a selected portion of cultural memory indicators and forgetting of the majority (Assmann 2008, 61), "forgetting is the norm, remembering is the exception" (Mandolessi 2017, 106).		P3: Storage of the real intangible cultural memory indicators in a cultural landscape in the brains of individuals in its community: Formation of cultural memory		P3: Storage of selected cultural memory indicators in relation with the natural heritage, in a cultural landscape, by its community: Formation of cultural memory		P3: Storage of selected traditional elements as tangible cultural memory indicators of the cultural landscape by the community living there
Parameter 4: Presence of real/representative cultural memory indicators that reappear –objects and practices (Mandolessi 2017, 103), and places (Till 2005, 28), and people and their characteristics (Halbwachs 1950, 53).	Presence of; <ul style="list-style-type: none"> . traditional intangible indicators in relation with a heritage place (traditional activities in the heritage place, traditional activities experienced in places other than the heritage place, traditional names of places and activities, information sources sustaining the memory of a tradition) . smells, tastes and sounds recalling the heritage place 	P4: Presence of real/representative intangible cultural memory indicators that reappear in a cultural landscape; <ul style="list-style-type: none"> . traditional activities, practices, people, their characteristics, . traditional names of places and activities, . odors/smells, tastes, noises/sounds, melodies, languages . information sources sustaining the memory of a tradition recalling a cultural landscape 	Presence of; <ul style="list-style-type: none"> . aesthetic beauty of the natural site, and vistas evoking awe inspiring feelings in many people, . geographic formations presenting significance in terms of World history, . flora and fauna representing the characteristics of a natural site, . biodiversity within the agricultural system, . sustainable land-use, and traditional agricultural activities, . vegetation peculiar to its geography. 	P4: Presence of real/representative cultural memory indicators that reappear in relation with the natural heritage, in a cultural landscape; <ul style="list-style-type: none"> . awe inspiring cultural landscape, . geographic formations as an element of cl, . flora and fauna representing the characteristics of the cl, . biodiversity within the agricultural system as a part of the cl, . sustainable land-use, and traditional agricultural activities in the cl . vegetation peculiar to the cl 	. Presenting a qualified and/or an outstanding design in terms of morphology, structure and/or workmanship; a rare or unique characteristic of a cultural tradition; human-nature interaction; authenticity in terms of form, function, material, workmanship, etc.; integrity in terms of size and elements; a stage in the lifespan of the heritage place.	P4: Presence of real/representative tangible cultural memory indicators that reappear in a cultural landscape; <ul style="list-style-type: none"> . a qualified design in terms of morphology, structure and/or workmanship . a rare example of a traditional element . a traditional element regarding human-nature relationship . a traditional element contributing to the integrity of the cultural landscape
Parameter 5: Act of remembering and reconstruction of cultural memory after being stimulated by the same indicator or by its representative: Occurs at present time (Mandolessi 2017, 103). is recollecting the images from our consciousness like the first time we perceive (Halbwachs 1950, 170), with the help of our community (Halbwachs 1950, 172).		P5: Act of remembering: reconstruction of cultural memory in relation with the traditional events, processes, ways of living, etc., in a cl, by its community		P5: Act of remembering: reconstruction of cultural memory in relation with the natural heritage, in a cultural landscape, by its community		P5: Act of remembering: reconstruction of cultural memory in relation with the traditional elements, in a cultural landscape, by its community
Parameter 6: Sustaining of cultural memory: creates values and meaning; bridges the past, present, and future; is linked to the identity of a group (Assmann 2008, 61).	. Feeling of identity and belonging	P6: Sustaining of cultural memory in relation with the intangible heritage, in a cultural landscape; feeling of identity, part of its community and belonging		P6: Sustaining of cultural memory in relation with the natural heritage, in a cultural landscape		P10: Sustaining of cultural memory in relation with the traditional elements as cultural memory indicators, in a cultural landscape
Parameter 7: Transmission of cultural memory to new generations ('postmemory' the remembering of second generations, by means of oral history, objects and practices) (Mandolessi 2017, 106).	. Transmission of know-how from generation to generation	P8: Transmission of know-how of the traditional activities as cultural memory in a cl from generation to generation in its community		P7: Transmission of know-how of the cultural memory in relation with the natural heritage, in a cl, from generation to generation in its community		P11: Transmission of know-how in relation with traditional elements in a cl, from generation to generation
Parameter 8: Transformation of cultural memory throughout history but sustaining of qualities relating past and present (Mandolessi 2017, 105) –depending upon "ideas and judgements" (Halbwachs 1950, 176).	. Transformation of spirit as a response to the need for change	P9: Transformation of cultural memory of the community in a cl as a response to the need of change, but sustaining of qualities		P8: Transformation of cultural memory of the community in relation with the natural heritage, in a cl as a response to the need of change of natural heritage		P12: Transformation of cultural memory of the community in a cl as a response to the need of change

Among the identified indicators, which have been stored in the brains of the community members and to what extent they have been stored were questioned through **visual questionnaire** (Appendix B). This is a research instrument designed specific to this study. The photographs in the questionnaire include eighty-six different objects, processes, traditions, or places that represent the stimuli to cultural memory of people of Hara; cultural memory indicators. The majority of these photos were taken by the author or her relatives, some were taken from Laz culture websites⁵.

Based on these indicators, the cultural memory **concepts** specific to Hara cultural landscape were identified as; corn cultivation, hazelnut cultivation, tea cultivation, kiwi cultivation, cattle-raising, fishing with *saçma*, *meci* culture, winter food preparations, language, entertainment culture, fauna and flora, man-made elements. They are classified as physical, experiential, and intellectual cultural memory concepts (see section 1.2. Terminology). The related cultural memory concepts were analyzed with their authentic characteristics, how they were altered, and how they are tried to be revived, if still sustained. Moreover, tables for each were configured (Table 1.2.) which summarizes the past and current processes and specifies the type of the cultural memory.

Table 1.2. Table Configuration for Analyzing Each Concept of Cultural Memory
(see section 4.1. Characterization of Cultural Memory in Hara Village)

	Type	Process
Past	Specification of the cultural memory type in the past	Usage and way of doing in the past
Current	Specification of the cultural memory type today	Usage and way of doing today

Survey: These photographs representing the cultural memory indicators were shown to fifty-three interviewees that were selected randomly among the people of Hara (Appendix D). Thirty-seven interviewees were contacted face-to-face in Hara, while sixteen interviewees were contacted via e-mail. These people are between eight and seventy-seven years old, have various professions, have lived in Hara or come to visit frequently due to family ties and closely witnessed the Hara culture, consist of thirty-one women and twenty-two men. Also, as part of the research, mapping on site was performed

⁵ For detailed resources; see Appendix B.

to support the characterization of the indicators (Appendix G). Cengizler Neighborhood was chosen as a case for mapping, since it was suitable for collecting information due to the author's knowledge on the area. Data were collected through observation together with three of the elderly people⁶ who had been interviewed in-depth and also discussing with them the neighborhood on an air photograph.

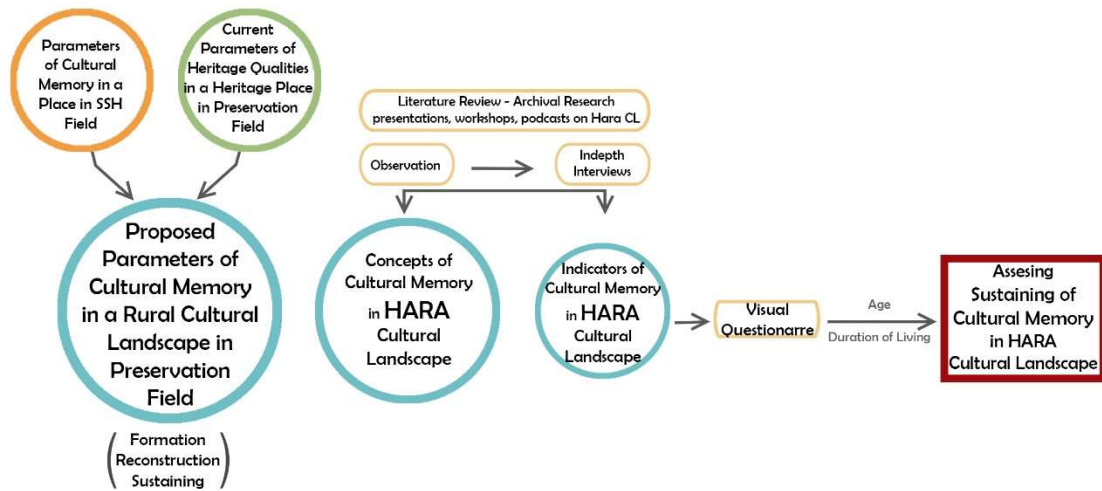


Figure 1.2. Flow Chart of the Method

Analysis: Since the local people interviewed have never learned *Lazuri* as a written language (see section 3.2. Social and Economic Characteristics), they wrote the answers of the visual questionnaire in Turkish Alphabet, but as they speak in their local language. In addition, the dialect in this language can vary from town to town, and sometimes even between villages within the same town. Pronunciation of a *Lazuri* word by someone who has lived in Hara for more than 40 years, but whose parents are from a different district, is completely different from a native's. For this reason, because the same term can be written in different ways, it has become necessary to gather and classify all the answers before processing the data. While preparing the Laz language glossary specific to Hara (Appendix E), dictionaries and the previous studies on Laz language were also used⁷. After the glossary was prepared, the data was coded in the excel program, and these were attributed scores in accordance with the level of acquisition of cultural memory (Table 1.3 and Table 1.4). For example, *tikina* (small basket for the back) is an

⁶ F. C., H. C., Ö. K.

⁷ Bucaklışı, 2019; Çağatay, 2018; Jineps Gazetesi, 2021; Lazepeşi Lazuri Nena, 2021; Lazuri, 2020; Laz Culture Association, 2018; Lazca Sözlük, 2001; Öztürk, 2020; Lazuri, 2020.

indicator for cultural memory concept of hazelnut cultivation. When a *tikina* photo was shown to the interviewees, it was highly recognized; 2.68 out of 3 points.

Table 1.3. Scoring of Cultural Memory Indicators, except Laz Language

Score	Descriptions of the Score	Sample of the Data
3	Knows the concept and knows how to express it in both <i>Lazuri</i> and Turkish	ViI_1: <i>Ėikina, Kūçuk Sirt Sepeti</i>
2	Knows the concept and knows how to express it only in <i>Lazuri</i>	ViI_21: <i>Ėikina, Bilmiyorum</i>
1	Knows the concept and knows how to express it only in Turkish	ViI_10: <i>Bilmiyorum, Kūçuk Sirt Sepeti</i>
0	Does not know the object/process/tradition/place at all	ViI_28: <i>Bilmiyorum</i>

Table 1.4. Scoring of the Indicator of Laz Language⁸

Score	Descriptions of the Score	Sample of the Data
3	Knows the concept in <i>Lazuri</i>	ViI_1: <i>Ėikina</i>
0	Does not know the concept in <i>Lazuri</i>	ViI_28: <i>Bilmiyorum</i>

During the analysis, age of the interviewees and their duration of living in Hara were considered as the primary factors that affect the recalling of cultural memory indicators. As a result of the one-to-one interviews and the contacts established during the surveys in Hara, within the limits of the study, the age and duration of living in Hara factors were taken into consideration.

Thereby, three scales for age factor and four for duration of living in Hara factor were determined with reference to the information gathered in the in-depth interviews of this study, and also the theses realized previously in the same site (Aliřan, 2013; Karahasan, 2013; Yeniçeri, 2007), and the information obtained by the author at the tea workshop she attended (Gola, 2021). These thresholds for these scales may be explained as follows: After tea farming, which started in Hara in the 1950s, became widespread in the 1980s and became a monoculture (Aliřan, 2013), the number of children of farmer families being sent to big cities for higher education increased. The approximate birth years of this emigrated generation (1961-1981) were considered. Therefore, the age factor

⁸ While the Laz language indicators are scored, the words that have passed from foreign languages and assimilated are scored based on their current usage in Hara.

limits were determined as; 77-61 years old, 40-60 years old, and 39-7 years old, and the limits of duration of living in Hara were determined as; more than 40 years, 20-40 years, 1-19 years, and never.

Each object, process, tradition and place in the visual questionnaire was considered as an indicator. Indicators related to each cultural memory concept were determined (Appendix H) with the help of the in-depth interviews and on site observations. While these indicators were grouped, the following were considered: A memory indicator can stimulate the reconstructing process of the cultural memory of the individuals. The cultural memory indicator can have a place in the reminiscences that appear with the recall (Assmann 1995, 129).

Presentation of Results: After the questions corresponding to the indicators were grouped, they were analyzed in the excel program, and presented in relation with age and year variables in scatter graphics (see section 4.2. Assessment of Cultural Memory of Hara Village). Moreover, by analyzing the graphics, an overall table was developed; “Cultural Memory Concepts of Hara Cultural Landscape” (Table 6.1.). Based on the results presented in the graphics and the table for understanding the continuity of cultural memory through intangible, natural and man-made elements specific to the cultural landscape of Hara village, the indicators of Hara cultural memory were evaluated in particular for these three elements of the cultural landscape. The characteristics of the cultural memory, the reason for the attributing value to its indicators, the way and reason of change in the post-tea cultivation period were examined. Authenticity and risk for cultural memory indicators of Hara were evaluated. Measures for their preservation were suggested (Table 6.1.).

Discussion: The results of the indicators, how much they were sustained, and their potential of being transferred to future generations were discussed. Then, the results regarding Hara were compared with those of other rural cultural landscapes in the world. The effect of the preservation state of the cultural landscape of Hara on the sustaining of cultural memory was discussed.

Foreign examples discussed and compared with this study are Fertő/Neusiedlersee Lake area of Austria and Hungary, The Causses and the Cévennes of France, Old Village of Hollókő of Hungary, Shirakawa-go and Gokayama Villages of Japan, and Rice Terraces of the Philippine Cordilleras, that are selected as rural landscapes similar with Hara. These five examples are in the World Heritage List. They are qualified landscape examples possessing both tangible aspects such as traditional settlements; and intangible

aspects such as agricultural production traditions and/or animal husbandry processes. Examples from Turkey, which are similar to the rural landscape of Hara village in terms of representing a change in landscape appearance, have been reviewed. Among the theses on the mentioned topic, Manavgat River Basin, Bozcaada, Hatay-Samandağ, and Edirne-Enez (Ainos) were reviewed (see section 2.4. Similar Cultural Landscapes in Turkey). However, the scopes of these studies are different than that of this thesis: In these, the physical changes were emphasized, but not the changes in the agricultural culture. The related evaluations were not focused on the rural life contradicting the scope of this thesis focusing on the rural life style as an intangible heritage. Therefore, examples from Turkey could not be discussed in a comprehensive way.

The data on the sustaining of cultural memory in the Hara cultural landscape assessed within the scope of this dissertation were verified with regression analysis. The statistical tool used was “e-views” software (Appendix I). The value range of the probability output as a result of the data entered into statistical program indicates how much effect the related variable has on the assessed concept. According to the range of the probability value, the results are given by adding an asterisk next to the relevant data: no asterisk, if equal or more than 0.10, single asterisk, if less than 0.10 and equal or greater than 0.05; two asterisks, if less than 0.05 and equal or greater than 0.01; and three asterisks, if less than 0.01. The more the stars, the greater the effect of the measured dependent constant (age and duration for this thesis) on the concept.

In this thesis, intangible issues regarding the daily life of an ordinary villager of Hara were emphasized. So, fauna, flora and man-made elements which constitute the cultural landscape of Hara were analyzed in relation with the extend they contributed to the formation of these intangible issues. Among the man-made elements, elements such as *nayla* belonging to the pre-tea monoculture period were emphasized, but post-tea monoculture elements such as *alim yeri* were not detailed. In the in-depth interviews, which provided the preliminary results, it was understood that monumental and public structures such as mosques, shops and concrete driveways do not play a role in sustaining rural identity and memory in this rural landscape. In addition, the processes and objects of daily life were included in this study, if relevant information was gathered through the in-depth interviews. The traditional handicrafts such as wattling and woodworking, hemp cultivation, spiritual habits before monotheistic religions etc. are beyond the limits of the study.

CHAPTER 2

THEORETICAL FRAMEWORK

This dissertation considers effect of cultural memory on its related rural cultural landscape within the framework of conservation. It is critical to define the notions that help conceiving the discussed relations. In addition, it is significant to understand the significance attributed to similar cultural landscape, their preservation scopes and perception in terms of cultural memory, if there is any. So, selected examples of rural cultural landscapes were reviewed by focusing on the both tangible and intangible aspects.

2.1. Cultural Landscape

In the first half of 19th century, geographers focused on the idea of human-nature interactions. In the light of these researches, the concept of cultural landscape has formed (Russo 2014 as cited in Tekeli 2000, 9). Sauer (1925) defines cultural landscape as a natural environment transformed into a cultivated one by its community. Thus, in this definition, the factor is culture, the instrument is natural environment and outcome is cultural landscape (Sauer 1925, 46).

Cultural landscapes have been identified as significant interactions between people and the natural environment since 1992 (UNESCO, 2021). Thus, remarkable connection between nature and culture, people and places, intangible and tangible heritage have been more extensively expressed on the List (Fowler 2003, 8). Moreover, these areas were associated with peculiar local identities with their traditional agricultural practices, traditional food, activities, ways of life and trade, which are the contributors of the cultural landscape (Turri 1998, 40).

Landscapes change throughout time as a result of human activity. They act as a bridge between a place and the social dimensions of its community. Their traditional culinary and goods give the value of uniqueness (Bruni 2016, 698). The indigenous communities effect both the tangible and intangible elements by forming the land

according their requirements and attribute peculiar values to these places (Zerbi 1993, 64).

Cultural landscape term describes the correlations among nature and individuals and mostly includes rural landscapes (Meeus 1995, 179). It is stated that traditional architecture is the main component of cultural landscape and this relationship should be considered when developing conservation approaches (ICOMOS 1999, Article 1.4). It signifies a region, as seen by individuals, which is the consequence of the activity and collaboration of nature and human together (Council of Europe 2000, Article 1-a). Cultural Landscapes are the topographically limited areas of the landscape, which are the result of various combinations of human and natural actors, reflecting the evolution of society, settlement and character in time and place, and gaining social and cultural values defined at various regional levels (Ulusoy Binan and Cantimur 2010, 184).

In 2000, with the discussions in the European Landscape Convention, it has been recognized that preservation of ordinary landscapes is equally essential as preservation of the landscapes that has outstanding value (Council of Europe, 2000: Article 1). This convention drew attention to the cultural dimension by emphasizing the necessity for an environment to have human intervention in order to gain a cultural landscape quality. In various meetings that took place in 2000s, the significance of preserving the spirit of the place has underlined (ICOMOS, 2008); integrating the debates on conservation of historical urban areas, the natural environment, and the intangible heritage (ICOMOS, 2011); emphasizing on preservation of landscape as a humanistic value (ICOMOS, 2014) were discussed under the concept of cultural landscape.

The interest of Turkish researchers in natural areas in our country started in the 1950s (Ekim 2000, 93; Algan 2000, 233). Today the conservation consciousness that Turkey reached is theoretically at the international level. Nevertheless, cultural landscape and rural settlement concepts do not exist in our legal framework (Hamamcıoğlu Turan, et al., 2021).

In summary, conservation of cultural landscapes is a rudimentary theme. The legal gap on this issue creates conflicts in the management of these areas and their safe transfer to the future, as well as the loss of indigenous characteristics. However, in the contemporary notion of conservation of cultural heritage, it is considered insufficient to discuss heritage values without revealing the indigenous meanings and values of the place.

By ensuring the continuity of intangible heritage (ICOMOS, 2003) (ICOMOS, 2008), natural heritage (IUCN, 2006) (Fowler, 2003) (UNESCO, 2005) and man-made heritage (UNESCO, 2002), which are the elements of a cultural landscape, the continuity of the cultural landscape can be ensured. These conflicts in management of cultural landscapes implicitly weaken the connection between place and its community which is an integral part of it.

“Landscape indicators” are highly significant tools for cultural landscapes. They determine the means and the qualities of a cultural landscapes, as well as give them their importance. A collection of indicators that may assist in selecting and implementing local politics to protect landscape quality form the basis of morphological, environmental and cultural features of a place (Bruni 2016, 699).

Vallega (2009) reveals the tangible and intangible features of a cultural landscape (biological quality, environmental quality, urban quality, tangible culture, intangible culture, aesthetic quality, social communication, etc.) with their indicators, characteristics, and functions in the cultural landscape.

Besides, different natural qualities of the cultural landscapes were totalized in the Operational Guidelines and a value indicators list was prepared:

“Cultural landscapes often reflect specific techniques of sustainable land use, considering the characteristics and limits of the natural environment they are established in, and a specific spiritual relationship to nature. Protection of cultural landscapes can contribute to modern techniques of sustainable land use and can maintain or enhance natural values in the landscape. The continued existence of traditional forms of land use supports biological diversity in many regions of the world. The protection of traditional cultural landscapes is therefore helpful in maintaining biological diversity” (UNESCO 2005, Annex 3).

In addition to UNESCO’s criteria, in 2001 IUCN (The World Conservation Union) (Fowler 2003,129) has determined additional criteria to attribute value to cultural landscapes. The union focuses more on rural cultural landscapes and aims to answer two main questions;

*“- What are the natural values of cultural landscapes?
- How should these values be assessed?”*

Since Cultural Landscape is a relatively new concept for the field of preservation, in order to understand it, the terms space, place, the difference between them, and the term *genius loci* should be pointed out first. Space is the three-dimensional organization of the elements that generates an area (Schulz 1980, 148). It forms architectural representations of boundaries (Zevi, 1993). It is a hollow, which separates a person from the environment partially, and enables him/her to maintain his/her actions (Hasol, 2005). One perceives the limits of the space through its shape, volume, size and light (Ching 2015, 100). Space is a void for usage (Cambridge Dictionary, 2019). Every action and every object fill, creates and forms a space (Lefebvre 1991, 18). As it is mentioned in the description of the term, a space has boundaries. With the existence of this characteristic, we can say that, space has an interior and an exterior (Meiss, 1990). Traditions proceed with the effect of cultural memory. These cultural activations interpret the relationship of society with its past and present and form the public space which is a product of the relationship of space and society (Till 2005, 32).

Place refers to a site or a building (ICOMOS 1999, Article 1.1), but it is a spot on the Earth that is perceived, signified and experienced (Cresswell 2004, 204). While space is a measurable void with generally tangible boundaries, place includes memories stored as a result of an experiential process. Accordingly, it is possible to say that most important factor that transforms a space into a place is human experience. One of the fundamental differences between the two concepts is that the place is not a purely physical formation but has a sense of belonging. The concept of place, which is put forward against space, is related with locality, environment and context. The place as well as its context play an important role in design process (Uzunkaya 2014, 9). A place may have different meanings for different people (ICOMOS 1999, Article 1.2). It is a concept related to the mind, rather than sharp boundaries. It cannot be only explained with facts and figures (Cresswell 2004, 204). Places are tangible and permanent in time, but the meaning of the place temporarily updates the space. In this way, the memory is made and remade with the meaning of the place in the present (Till 2005, 28). Schulz (1980, 144) states that the spirit of place concept has its roots in the Ancient Rome: It is the essence and protective spirit of the being and adds meaning to the character of this being throughout its existence. The spirit of place is necessary to protect the societies - especially the traditional ones - living in that place, to preserve the vital, and spiritual qualities of the place (Ulusoy Binan and Cantimur 2010, 180).

The importance of the relationship of the spirit of place with the cultural landscape was emphasized in the Florence Charter (ICOMOS 1981, Article 21). Continuation of public use in cultural landscapes was signified. All interventions should take into account the conservation of the spirit of place (ICOMOS 1981, Article 21). Culturally meaningful places improve people's lives; provide a deep relation with the past and make possible continuity of historical facts which are important for the identity of a society. These places have an indispensable value because they reflect the history of society and the meaning of community's diversity. Therefore, they must be protected for future generations (ICOMOS 1999, Preamble). In 2008, ICOMOS worked on a document, "Québec Declaration on The Preservation of the Spirit of Place", which contains the guideline and advises for safeguarding the spirit of a place. It states the importance of preservation of tangible and intangible assets that is deeply connected to sustainability and development of the society (ICOMOS 2008).

Genius loci reaches us with tangible elements (architecture, landscapes, figures, etc.) and intangible elements (memories, tales, written documents, rituals, traditional know-how, values, etc.) that ascribe meaning and value to the place. The spirit of a place is created by various social actors, i.e. users. As a reflective concept, it is a plural and dynamic character that has more than one meaning, varying according to time, place and culture. It makes possible the interpretation of spaces and cultural landscapes. It enriches cultural assets and makes them dynamic. One way or another exists in all cultures of the world as an answer to social needs. This concept is closely related to the preservation of society -especially the traditional ones-, memory, energy, sustainability and spirituality of the society (ICOMOS 2008).

In the first half of 19th century, geographers focused on the idea of human-nature interactions. In the light of these researches, the concept of cultural landscape has formed (Russo 2014 as cited in Tekeli 2000, 9). Sauer (1925) defines cultural landscape as a natural environment transformed into a cultivated one by its community. Thus, in this definition, the factor is culture, the instrument is natural environment and outcome is cultural landscape (Sauer 1925, 46).

Cultural landscape term describes the correlations among nature and individuals and mostly includes rural landscapes (Meeus 1995, 179). It is stated that traditional architecture is the main component of cultural landscape and this relationship should be considered when developing conservation approaches (ICOMOS 1999, Article 1.4). It signifies a region, as seen by individuals, which is the consequence of the activity and

collaboration of nature and human together (Council of Europe 2000, Article 1-a). Cultural Landscape areas are the topographically limited areas of the landscape, which are the result of various combinations of human and natural actors, reflecting the evolution of society, settlement and character in time and space, and gaining social and cultural values defined at various regional levels (Ulusoy Binan and Cantimur 2010, 184).

In 2000, with the discussions in the European Landscape Convention, it has been recognized that preservation of ordinary landscapes is equally essential as preservation of the landscapes that has outstanding value (Council of Europe 2000, Article 1). This convention drew attention to the cultural dimension by emphasizing the necessity for an environment to have human intervention in order to gain a landscape quality. In various meetings that took place in 2000s, the significance of preserving the spirit of the place has underlined (ICOMOS, 2008); integrating the debates on conservation of historical urban areas, the natural environment, and the intangible heritage (ICOMOS, 2011); emphasizing on preservation of landscape as a humanistic value (ICOMOS, 2014) were discussed under the concept of cultural landscape.

The interest of Turkish researchers in natural areas in our country started in the 1950s (Ekim 2000, 93; Algan 2000, 233). Today the conservation consciousness that Turkey reached is theoretically at the international level. Nevertheless, cultural landscape and rural settlement concepts do not exist in our legal framework (Hamamcıoğlu Turan, et al., 2021). In this study, **cultural landscape is defined as a natural area including manmade elements, natural elements and intangible qualities, and also their traces that have accumulated throughout history.**

2.2. Cultural Memory

Memory is conscious inference from past practices via visual figurations. It enables a straight experience towards the forgotten (Küchler 1999, 53). It is a continuum of recalling and rebuilding the past in the present through a place. It is not an exploration of an impersonal historical fact (Till 2005, 27), but it is the encoding of the recorded and stored (Encyclopaedia Britannica, 2019). Either in individual or social context, memory allows one to frame a consciousness of self. It is both an issue of the neuro-mental system, and communication and social interaction (Assmann 2008, 109). It is both an individual and social matter.

In this way; time, identity and memory relations on the personal, social and cultural basis become clear (Assmann 2008, 110). If the connections within a group disappear, characteristics of collective memory are lost, too. Thus, ‘memory’ is altered as ‘history’ (Assmann 1995, 128). Boer (2008, 20) makes a differentiation among the types of memory as ‘natural memory’, the memory that a man is born with, and ‘artificial memory’, which improves throughout his life. ‘Artificial memory’ is the one that includes places / loci and indicators / images / figurations (Boer 2008, 20). Society is able to transfer these places and indicators from generation to generation, because individual memory exists through the engagement with both other individuals’ memories and indicators like “artifacts, objects, anniversaries, feasts, icons, symbols, or landscapes” (Assmann 2008, 114).

Memory is a concept that is not tangible, but mental. Thus, it is reflected; even it is unique to the individual, it interacts with other individual memories. The existence of memory is recorded in chronological order, but its recollection and reconstruction occur in the present since it is based on everyday communications. Still, memory awakes the feeling of nostalgia (Küchler, 1999: 53).

In addition, Assmann (1995, 125) states that the concept of memory is relevant to the “place, time and thought patterns”. Thus, it is recollected with “figures of memory” which are the anchors of time (Assmann 1995, 126). This concept is not an item, but a process; so, demonstration of recalling can happen only in present time. It is actually a material phenomenon. The recalling action usually takes place through **figures**. Exceptionally, **ideas** rarely trigger an act of recollection (Mandolessi 2017, 102).

Cultural memory is “a collective concept ... that directs behavior and experience in the interactive frame-work of a society.” Individual issues are based on a common set of rules and memories, and they are put into a framework by the community and form a common culture (Assmann 1995, 127). The indicators, which are the actors of memory, are more important for groups in terms of the creation of self as a society that has a memory. These indicators can be seen in monuments, museums, libraries, etc. in modern life (Assmann 2006, 227).

Halbwachs’ (1950) *La Memorie Collective* (Collective Memory) is a milestone in understanding concept of cultural memory. He defines collective memory as a base notion for conceiving the relationship between community and its members (Halbwachs 1950, 11). Memory gives confidence to an individual living in a society and living in that society gives confidence to the same individual to shape his memory (Assmann 2008,

114). The terms ‘cultural memory’, ‘collective memory’ and ‘social memory’ refer almost to the same concept. Assmann (2008, 110) states that Halbwachs (1950) attaches importance to the difference between them, but he uses ‘cultural memory’ as an umbrella term.

According to Assmann (1995, 125), cultural memory is a collective idea, because it guides everyone’s communal practices, which are repeated. Thus, it is the fund of knowledge passed through generations (Assmann 1995, 126). In addition, it is shared between individuals by transfer of information regarding collective belonging (Assmann 2008, 114). Harth states that collective memory builds identity throughout life of an individual (Harth 2008, 90). It is the representation of all biological, medical or social continuums, which are the links between yesterday, today and tomorrow (Erl1 2011, 9). Cultural memory is a shift of the individual memory into the collective standards (Mandolessi 2017, 104). The idea of cultural memory alone is based on the notion that memory is able to stand as collective only if there is a continuum. “Memories are shared with the help of symbolic artefacts that mediate between individuals”. This action generates “communality” with the help of spatial and temporal inputs (Erl1 2011,1).

Halbwachs (1950), is considered as the precursor of the concept of collective memory, who claims that memory is not only an individual ability, but also is depended on social conditions. As a result, he declines that “Human memory can only function within a collective context.” (Halbwachs 1950, 97).

Halbwachs mentions that the resemblance of memories is a trace of the presence of a community. Furthermore, the cultural memory is in association with “social beliefs and collective traditions” (Halbwachs 1950, 177). It relies on a peculiar practice of a specific society that saves the reserve of common knowledge. It is able to rebuild this knowledge as a trace of the past and a frame of the present. With the help of these, cultural memory becomes reflexive within its community, but it differs from “culture to culture, from epoch to epoch” (Assmann 1995, 132). Moreover, different individuals have different cultural memory on the same fact, because each individual is a part of various groups, which have different shared things and different social identity (Halbwachs 1950, 177). Cultural significance comprehends aesthetic, historic, scientific, social and/or spiritual values. Its development is closely linked with the spirit of a place (ICOMOS, 1999: Article 1.2). Cultural assets appear through the influence of time and space factors, and their preservation requires respect for all other cultures which are related to other times and spaces (ICOMOS, 1994: Article 6).

In this study, **cultural memory** is defined as **accumulation of similar memories by members of the related community, giving way to a “shared” consciousness of a group that has common norms, stories and a common history, and restoration and reconstruction of these memories through indicators such as traditional experiences, places etc.**

2.2.1 Formation and the Continuity of Cultural Memory in a Place

Memory researchers working on cultural memory and related concepts emphasize that cultural memory is directly related with time and place (Halbwachs, 1950; Assmann, 1995; Mandolessi, 2017). In order to understand the value of a place, they work together with the related communities. They claim that the continuity of cultural memory in a place may be tested in relation with a series of parameters;

P1 First presence of real cultural memory indicators in a place:

Tangible and intangible indicators in a place stimulate the group of people living in that place (Assmann 1995, 129). These indicators may be objects, practices, and their arrangement and correlation (Mandolessi 2017, 103) (Halbwachs 1950, 171). This presence is a prerequisite for starting of accumulation of memories in the mind of the people living in the place (Halbwachs 1950, 169).

P2 Perception of cultural memory indicators:

Tangible and intangible indicators in a place should have been realized for data collection by the group living in the related place, in the past (Mandolessi 2017, 103) (Halbwachs 1950, 169).

P3 Formation of cultural memory:

Tangible and intangible indicators in a place accumulates in the brains of individuals of a group (Mandolessi 2017, 105). Selected portion of cultural memory indicators is stored, and the majority is forgotten (Assmann 2008, 61). For this process "forgetting is the norm, remembering is the exception" (Mandolessi 2017, 106).

P4 Reappearance of the real or representative cultural memory indicators:

Tangible and intangible indicators present or reappear. These indicators may be objects, practices (Mandolessi 2017, 103), places (Till 2005, 28), and people and their characteristics (Halbwachs 1950, 53).

P5 Act of remembering and reconstruction of cultural memory:

After being stimulated by the same indicator or by its representative, at present time (Mandolessi 2017, 103), the images are **recalled** from the consciousness, like the first time they perceive (Halbwachs 1950, 170), with the help of their community (Halbwachs 1950, 172).

P6 Sustaining of cultural memory:

Remembering of the cultural memory indicators creates values and meaning; bridges the past, present, and future; is linked to the identity of a group (Assmann 2008, 61).

P7 Transmission of cultural memory:

Cultural memory is transferred to new generations through the tangible and intangible indicators ('post-memory': remembering of next generations, by means of oral history, objects, and practices) (Mandolessi 2017, 106).

P8 Transformation of cultural memory:

Transformation process occurs throughout history, but the cultural memory sustains its qualities relating past and present (Mandolessi 2017, 105). This phenomenon depends upon "ideas and judgements" of the new generations (Halbwachs 1950, 176).

2.2.2 Cultural and Natural Qualities in a Heritage Place

The way cultural and natural aspects of preservation in heritage places has been questioned in a number of studies (Fowler, 2003; ICOMOS, 2003, 2008; IUCN 2006; UNESCO, 2002, 2003, 2005, 2008). A series of parameters for the continuation of the significance attributed to a heritage place were deduced from these studies, for intangible aspects of cultural qualities, tangible aspects of natural qualities and tangible aspects of cultural qualities in below.

Intangible Qualities of Cultural Heritage:

When the association of memory studies with the value studies in the field of conservation is made, intangible aspects of heritage places needs to be focused on. The stages of the existence of cultural memory in a place are analyzed, and are compared with the parameters of intangible qualities, and it is seen that they only meet the stages after the formation of the cultural memory. Doubtlessly, there should be a community who first starts all these intangible processes in the cultural landscape, perceives these processes and stores these perceptions in a selective manner in their brains. These stages are necessary for cultural memory to form.

Similarly, the same community or its next generations should be remembering these intangible processes after being stimulated by the cultural memory indicators (see section 1.2. Terminology).

These play roles in continuity of cultural memory in the cultural landscape. These are not openly stated in the evaluations regarding intangible aspects of heritage in the conservation field.

- Presence of traditional intangible indicators in relation with a heritage place (ICOMOS 2003, Group 3) (UNESCO 2003, Article 2);
 - Presence of traditional activities in the heritage place (ICOMOS 2003, Preamble) (UNESCO 2003, Article 2)
 - Presence of traditional activities experienced in places other than the heritage place (ICOMOS 2003, Preamble)
 - Presence of the traditional names of places and activities (UNESCO 2003, Article 14)
 - Presence of information sources sustaining the memory of a tradition (UNESCO 2003, Article 14)
- Sensing by nose, mouth, and ear (noises, smells, local languages and melodies) recalling the heritage place (ICOMOS 2003, Group 2)
- Feeling of identity and belonging (ICOMOS 2003, Group 2)
- Transmission of know-how from generation to generation (ICOMOS 2008, Article 10)
- Transformation of spirit as a response to the need for change (ICOMOS 2008, Article 3)

Tangible Qualities of Natural Heritage:

Natural elements in a cultural landscape “express a long and intimate relationship between peoples and their natural environment”, they are “combined works of nature and humankind” (UNESCO, 2023). Consequently, the List has more completely represented the remarkable connections between nature and culture, people and places, intangible and tangible heritage (Fowler 2003, 8).

Since the main place of this balance is nature, tangible aspects of natural qualities are studied.

- Presence of aesthetic beauty of the natural site, and vistas evoking awe inspiring feelings in many people (Fowler, 2003) (UNESCO 2002, Article vii)
- Presence of geographic formations presenting significance in terms of World history (Fowler, 2003) (UNESCO 2002, Criteria viii)

- Presence of flora and fauna representing the characteristics of a natural site (Fowler, 2003) (UNESCO 2002, Criteria ix) (IUCN 2006, Criteria 1)
- Presence of biodiversity within the agricultural system (Fowler, 2003) (UNESCO 2002, Criteria x) (IUCN 2006, Criteria 2)
- Presence of sustainable land-use, and traditional agricultural activities (Fowler, 2003) (IUCN 2006, Criteria 3)
- Presence of vegetation peculiar to its geography (Fowler, 2003) (IUCN 2006, Criteria 5)

Tangible Qualities of Cultural Heritage:

The manmade elements in a cultural landscape which are tangible and represent the culture of the community living in that place may attribute tangible value of cultural heritage to their place if the following parameters are fulfilled.

- Presenting a qualified and/or an outstanding design in terms of morphology, structure and/or workmanship (UNESCO 2005, Criteria i, ii)
- Presenting a rare or unique characteristic of a cultural tradition (UNESCO 2005, Criteria iii, iv)
- Presenting human-nature interaction (UNESCO 2005, Criteria v)
- Presenting authenticity in terms of form, function, material, workmanship, etc. (UNESCO 2008, II.E)
- Presenting integrity in terms of size and elements (UNESCO 2008, II.E)
- Presenting a stage in the lifespan of the heritage place (UNESCO 2005, Criteria v)

2.3. Similar Rural Cultural Landscapes on the World Heritage List

There are 170 cultural landscapes in the World Heritage List of UNESCO. The rural ones (16/170) exemplify local scale, but there are some that represent regional scale as well (UNESCO, 2019). The ones selected for review host both tangible aspects such as traditional settlements; and intangible aspects such as agricultural production traditions

and/or animal husbandry processes. Preservation examples of similar rural cultural landscapes on the World Heritage List of UNESCO were scrutinized. As examples, Fertő/Neusiedlersee Lake area of Austria and Hungary, The Causses and the Cévennes of France, Old Village of Hollókő of Hungary, Shirakawa-go and Gokayama Villages of Japan, and Rice Terraces of the Philippine Cordilleras are selected as rural landscapes similar with Hara.

2.3.1. Fertő/Neusiedlersee Lake area of Austria and Hungary

Fertő / Neusiedler Lake area of Austria and Hungary is a historic site composed of a lake, villages, and 18-19th century palaces (Figure 2.1). The area has various flora and fauna bands. Local people make their living out of agriculture and stock-raising. The lake has been the center of all activities throughout history. It is surrounded by thirty-six settlements. So, the Fertő/Neusiedlersee is added to the World Heritage List with criterion of being an interaction place of various cultures for eight millennia, and a continual cohabitation of human activity with the physical environment (criterion v) (UNESCO, 2019).



Figure 2.1. Neusiedlersee Lake Area, Hungary
(Source: Frank's Travelbox 2023)

In the case of Fertő / Neusiedlersee cultural landscape of Austria and Hungary, the concepts that play role on the sustaining of cultural memory are cultural and ethnic diversity, varied traditional practices for the lake and land-use, wine trade, animal trade, vine-growing, livestock-raising, different rural architectural features of the villages surrounding the lake, 18th and 19th century palaces, abundance of archeological areas, historical monuments, and mining sites, lake area with its shoreline plains, wetlands, and

reeds, and the surrounding mountains. The most featured concept of cultural memory in the area is the wide variety of fauna and flora since several fauna and flora zones are overlapping (UNESCO, 2019).

2.3.2. The Causses and the Cévennes of France

The Causses and the Cévennes of France presents the interaction of agro-cultural traditions within a Mediterranean biophysical context (Figure 2.2). It is a mountainous area with steep valleys, herd driving routes, village dwellings and farmhouses. The area is listed since it has maintained its traditional life within a natural context. Summer transhumance is an ongoing tradition. A current way of agriculture and animal husbandry is supporting the sustainability of the coexistence of natural environment, tangible and intangible assets. Agro-pastoral customs root in a unique social structure and indigenous sheep species. These features have been shaping the landscape; farms, settlements, water use, herd driving roads, etc. (criterion iii, v) (UNESCO, 2019).

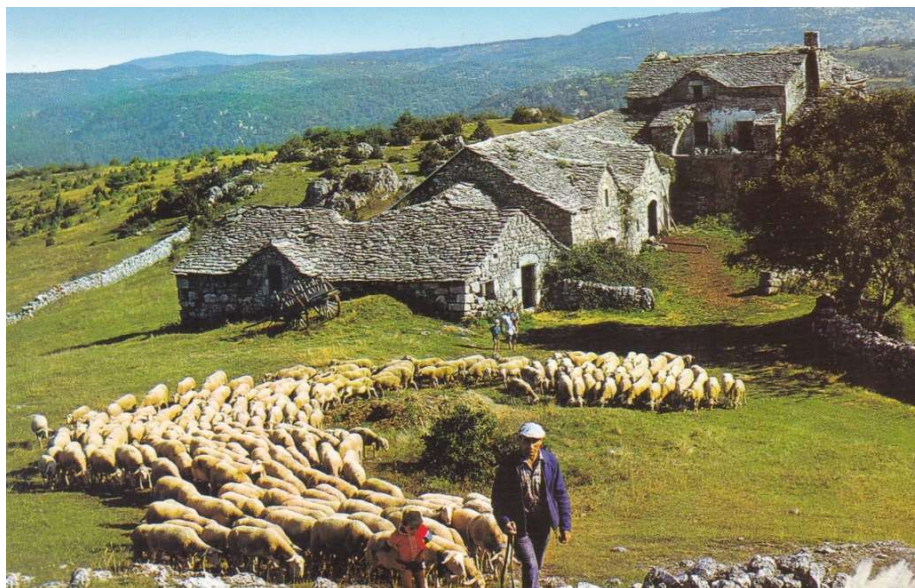


Figure 2.2. The Causses and the Cévennes, France
(Source: My Postcard Collection, Blogspot 2016)

The most prominent concept related to the sustaining of cultural memory in the cultural landscape of the Causses and the Cévennes in France is the Mediterranean agro-pastoral way of life. Other concepts can be listed as follows; mountainous landscape with

steep valleys, terraced settlements, stone farmhouses, barns, historic walls, *drailles* (drove roads), summer transhumance, livestock -raising, local breeds of sheep, common pastures, farm patterns of agro-pastoral land-use, a special irrigation system, a peculiar social fabric, and cultural traditions of Mediterranean agro-pastoralism (UNESCO, 2019).

2.3.3. Old Village of Hollókő of Hungary

Old Village of Hollókő which developed in the 17th and 18th centuries is a traditional settlement in Hungary. It was listed with its surroundings. It is an outstanding representative of traditional rural life before the Agrarian transformation of the twentieth century (Figure 2.3). The architecture is in harmony with its surrounding landscape; natural environment, strip field farming, groves, vineyards, fields and forestry. This subgroup of Hungary is the attester of the traditional rural life of Central Europe (criterion v) (UNESCO, 2019). In addition, annual traditional Easter festival is held (Dávid, 2020). The irreversible effects of contemporary life affect the Palócz culture of the Old Village of Hollókő (UNESCO, 2019).



Figure 2.3. Hollókő Village, Hungary

(Source: Dávid 2020)

For the case of old village of Hollókő in Hungary, the mentioned cultural memory concepts are culture of the Palócz minority group, one-street type village settlement, strip

field farming lands, orchards, vineyards, vegetable gardens, grasslands, forestlands, archeological ruins, Palócz traditional land-use, traditional techniques of Palócz rural architecture, and traditional rural life of Central Europe before the agricultural revolution in the 20th century. The most outstanding component of the cultural memory in the old village of Hollókő is the preserved traditional settlement dating back to the 17th and 18th centuries, which is numerously burned down and built-up by its community with the original techniques (UNESCO, 2019).

2.3.4. Shirakawa-go and Gokayama Villages of Japan

Shirakawa-go and Gokayama are historic villages with Gassho-style houses (Figure 2.4), located in a river-valley system in Japan. Local people make their living out of mulberry tree cultivation and silkworm raising. This area is important with a special housing type, which is specific to the area and an outcome of the geographical and social background. The houses are quite spacious with pitched thatched roofs. With their daily life, accorded to the environment ideally with socio-economic conditions, these villages are perfect examples of traditional life. The Historic Villages of Shirakawa-go and Gokayama are accepted to the list because they are traditional settlements that show a harmonious relationship between humans and environment. Moreover, they have safeguarded their tangible and intangible qualities despite the dramatic economic turmoil in Japan (criterion iv, v) (UNESCO, 2019).



Figure 2.4. Ogimachi Village, Shirakawa-go, Japan
(Source: Japan-guide 2020)

The most prominent concept related to the sustaining of cultural memory in this cultural landscape is the rare Gassho-style dwellings (a special farmhouse character). Other concepts can be listed as follows; island settlements, rugged mountains, river valley system, almost-unchanged system of roads and canals, forestlands, isolated villages, ancestral agricultural land-use, mulberry cultivation, nurture of silkworms, and an isolated and bounded social structure (UNESCO, 2019).

2.3.5. Rice Terraces of the Philippine Cordilleras

Rice Terraces of the Philippine Cordilleras are a representation of know-how transfer between generations of Ifugaos, which is an ethnic group. The expression of human interaction with its environment have generated an outstanding landscape. It is a developed cultural landscape sustaining its qualities that date to precolonial era. The Ifugao Rice Terraces are perfect examples of coexisting of physical, socio-cultural, economic, religious, and political environment. The mountainous area of the terraces is the witness of the preserved traditional systems of rice cultivation (Figure 2.5). They are showing the history of small-scale agriculture which has been experienced for a thousand generations. Traditional and sustainable land-use creates a balanced relationship between human life and environment remarkably (criterion iii, iv, v) (UNESCO, 2019). Before rice cultivation, indigenous people had cultivated taro, but in the same terrace pools (Acabado 2012, 286).



Figure 2.5. Rice Terraces, Philippine Cordilleras, Philippine
(Source: Aquino 2019)

In the Rice Terraces of the Philippine Cordilleras, ethnic culture of Iffuagos, rice cultivation, farming knowledge are transferred from one generation to the next, terracing method as an agricultural practice, a unique water engineering know-how; irrigation system provided with bamboo pipes, traditional thatched houses, timber drawbridges, the cordilleras - a ring of forest at the mountain top "muyong", mountain skirts, and brook-valley system are concepts that play role in remembering and reconstruction of the cultural memory. The most prominent concept for the sustaining of cultural memory in the cultural landscape of Philippine Cordilleras is rice cultivation (UNESCO, 2019).

2.4. Similar Cultural Landscapes in Turkey

The cultural landscape of Hara village has undergone a great change in landscape appearance with the transition to tea monoculture, which started in the 50s and accelerated in the 80s. So, it is compared with four rural cultural landscapes of the country. These landscapes have undergone radical changes. Each study examined for this purpose is briefly introduced below.

The Manavgat River Basin is a rural cultural landscape identified with a river, hillsides, mountain ranges, streams, forest-lands, a narrow valley, plains, sea, alluvial coastline, and rocky mountain areas. It has changed, especially in its coastal-lands, with the conversion of forest-lands into agricultural lands, the increase of urbanization through the transformation of agricultural lands. Population growth, tourism, and the construction of two hydroelectric power plants can be shown as the causes of this change. (Yıldırım 2013, 1, 117).

The rural cultural landscape of Bozcaada stands out with its multicultural *Rum*-Turkish population, viticulture and winemaking practices, fishing, hilly areas, vineyards, plains, agricultural lands, dune areas, forest-lands, maquis-lands, grid-planned *Rum* neighborhoods, organic-planned Turkish neighborhoods, the vernacular architectures of these cultures, historical public buildings and its castle. It has changed with the pressure of tourism. This change includes the decrease of the vineyards, and the increase in the constructions that serve tourism. In addition, the start of ferry services with the effect of tourism, the establishment of a power plant and the new zoning plan are among the reasons that cause change. (Çelenk 2017, 170-171)

The rural cultural landscape of Hatay-Samandağ is characterized by multiculturalism, olive cultivation, citrus cultivation, greenhouse cultivation, animal husbandry, fisheries, historical public buildings, town and village settlements, river, mountains, plains, coastal band, sea, agricultural areas, orchards, olive groves, forestlands, meadows, bare rocks, coastline, and indigenous fauna. Its altered qualities are as follows; increase in dune-lands and agricultural areas, decrease in urban green areas and orchards (Yiğit 2018, 4,33).

The rural cultural landscape of Edirne-Enez (Ainos) is characterized by multicultural social structure, biological diversity, wetlands, agricultural lands, coastal and marine ecosystem, Meriç River, endemic flora and fauna, the steep and limestone peninsula, the archaeological remains and Aegean traditional stone houses. Its alterations are the increase in the contemporary constructions, which results the decrease in agricultural areas and the change of traditional architecture. The population exchange in 1923 and onwards, and the settling of immigrant especially from Bulgaria, and migration from villages to the settlement center are its reasons (Öztürk Bektaş 2020, 45, 79).

None of these case studies from Turkey mentions the heritage value of rural life in its focus case and the change in it.

CHAPTER 3

UNDERSTANDING THE CASE STUDY

In this section, Hara village of Fındıklı-Rize will be analyzed and discussed within its context. The Eastern Black Sea Region is located in the northeast of Anatolia, at the eastern side of the Melet River. Fındıklı District is located on the coast and at the far eastern part of Rize City (Figure 1.1), close to the border of Artvin City. This is the intersection zone of the Caucasus and Anatolia. Fındıklı is surrounded with Black Sea from the north, Yusufeli County of Artvin from the south, Arhavi County of Artvin from the east and Ardeşen County of Rize from the west side. The historical name of Fındıklı is Viçe (*Viže / Vitze*). The settlement is concentrated on the coastal band and the plateaus nearby the brooks (Cengiz 2015, 9). The county is composed of the settlement center on the coastal zone and the valleys behind it. It has 8 neighborhoods in the center and 23 villages, with total population of 16850, and total area of 409 km²; 367 km² rural and 33 km² urban (Fındıklı Municipality, 2022). The settlement center and its nearby landscape are integrated functionally and visually. Hara (*Khara / Xara*) is one of its villages with 202 residents, 5 neighborhoods, and 107 households (TC Fındıklı District Governorship, 2019). Hara Village is situated on Arılı (*Pi3xala*) Valley, approximately 6.5 km from the center of Fındıklı.

Lately, the traditional rural building stock is rapidly vanishing as well as the natural values because of the factors like developing construction technology, the large-scale development projects, their effect on local people and lack of attention on conservation issue (Bayhan, 2011). The elements of cultural landscape in Fındıklı are geographic elements such as brook-valley system, hill skirt, plain, plateau; and natural elements shaped by people such as agricultural lands; gardens, etc.; and man-made elements such as rural buildings, paths, etc.



Figure 3.1. Location of Hara, Satellite Image
(Revised from: Google Maps, 2023)

3.1. Historical Background

The region has hosted a wide variety of cultures throughout history. Zehiroğlu (1999) states that the first written documents about the coastal part of the Eastern Black Sea date back to the 8th century BC, the Urartu period. The area where Fındıklı is located today was called *Kolhida* (*Kolheti* / *Colchis* Kingdom), together with western Georgia (Zehiroğlu 1999, 4). In *Kolhida*, the tribes of Laz, Megrel, Georgian and Abkhaz used to live. Laz people living in the Eastern Black Sea and western Georgia are the residuals of the ancient *Kolhida* civilization. Historians assume that Laz people were the origins of the South Caucasians (Vanilishi and Tandilava 2005, 6). The boundaries of the *Kolheti* cultural area comprehend the Black Sea in the south, Trabzon in the southwest, and northern Crimea in the northeast (Aksamaz 2000, 13). Natural ports such as Batumi and Poti were the "Silk Road" gates of Colchis (Karahasan 2013, 35).

In the Hellenistic era, the Lazi⁹ and their relatives, the Megreles, settled on the Black Sea coastline between Trabzon and Abazgi (Abkhazia) and dominated the region. These two sibling tribes of the Kolheti Kingdom were divided into two separate autonomous regions as Laz and Megrel, despite the similarity of their languages. The Laz people lived around the Çoruh Valley and the Megreles lived around the Rion Valley (Vanilishi and Tandilava 2005, 15). The term 'Laz' was started to be used in the 1st century AD, after the historian Plinius referring to the Kolha people as Laz. Before this date, the Laz people were a community known as Kolhies, and lived in *Kolheti*, which is known as Western Georgia today (Zehiroğlu 1999, 4).

The Roman architect Vitruvius, who examined the architecture of this society, stated that the construction techniques of Kolhi tribe were closely related with the material rich in their region: timber. They used to lay two trees parallel on the ground, leaving a tree-length distance between them. Then, they connected them by putting two more trees on each other from their ends. The place within this designated area became the interior of a house. Depending on the thickness of the trees, the remaining spaces were covered with mud and small pieces. The same method was used for the construction of the roof. By gradually reducing the length of the trees, the distance between the corners was gradually narrowed, resulting in a pyramid-like roof. They covered the roof with tree-peels and plastered it with mud. Thus, their rectangular roofs roughly resembled a vault (Vitruvius, 15 BC in Cengiz 2015, 6).

It is mentioned that the Laz tribe settled in the southeast of the Black Sea after leaving the Caucasus in the 1st century BC (Aksamaz 1997, 20). When the sovereignty was transformed to the Roman Empire in the same century, the administration of the area was given to the Laz people. In the 3rd century AD, the Lazika (Eğrisi) Kingdom was established. The Lazika Kings took the crown after an election (Vanilishi and Tandilava 2005, 16). The Lazi started a war of independence first against the Pontus Kingdom and then against the Roman Empire. After these rebellions, the Kingdom of Lazika gradually got stronger in the 2nd century and dominated today's Western Georgia in addition to Eastern Black sea and Caucasus. In the 2nd century, this community lived in the region between Sohum and Trabzon. In the 4th century, its borders had expanded to Trabzon. Until the second half of the 5th century, Laz people experienced their golden era, thanks to their success in trade and their sovereignty in the peaks of the Caucasus Mountains

⁹ Means "Laz people"

(Zehiroğlu 1999, 8). These lands became a reason of conflict between Byzantine and Persians between the 5th and 7th centuries. Afterwards, the region remained under Byzantine rule. In 1204, the Georgian Queen Tamara dominated Lazika lands for a while, taking advantage of the confusion within Byzantine state (Vanilishi and Tandilava 2005, 45). Alexios Komnenos, who fled to the Caucasus as a result of the occupation of Byzantium by the Latins, which is the cause of this confusion, established the independence of the Empire of Trebizond (Pontos) with the support of Georgians (Bijışkyan 1969, 121).

The centuries-long struggle of the Laz with the Byzantine Empire continued until Byzantium was conquered by the Ottoman Empire in 1453. The Empire of Trebizond came under the Ottoman rule in 1461. During the sovereignty of the Ottoman Empire, the region was called as "Lazistan". In addition, a total of 11 administrative regions were established. Each of them was governed by their individual lords, and these lords started to give soldiers and taxes to the sultan (Vanilishi and Tandilava 2005, 49-50).

Today, Laz people live in the region known as Lazistan in history, which is northeast of Turkey, including Hopa (*Xopa*), Arhavi (*Arkabi*), Borçka (*Borçxa*) counties of Artvin; Fındıklı (*Viže/Viçe*), Ardesen (*Artaseni*), Pazar (*Atina*), Çamlıhemsin (*Vija*) counties of Rize; and western Georgia (lazca.org, 2013). Apart from this, there are Laz people who are settled in different cities through mass or individual migration in various periods. The term Laz does not represent a geographical feature, but a racial and ethnic feature. They have their own different languages, histories and cultural characteristics (Vanilishi and Tandilava 2005, 6). It is unfortunate that, throughout Turkey, everyone living in the Black Sea is called Laz. It is a pity that even today there are people who do not realize that this is an ethnic origin.

According to the 1867 Ottoman Provincial Regulation, Rize was one of the six counties of the Trabzon province (Ata 1998, 58). After the Russians took the rule of Batumi, the capital of the Lazistan sanjak, in 1878; the center of the sanjak was re-established in Rize. The Lazistan sanjak had three counties; Rize, Pazar and Hopa; six towns and 364 villages (Karpuz 1992, 77). In the Ottoman documents of 1873, 9200 Laz households and 55350 people in Northeastern Anatolia are recorded (Vanilishi and Tandilava 2005, 7). Until the establishment of the township in 1886, Viçe was a small fishing village (Karpuz 1992, 78). Traveling by horse in the *Viže* Valley (Marr 1910, 92). It takes 1.5 hours to reach *Khara* settlement (Marr 1910, 77). *Viže* is generally known for providing civil servants to the Turkish bureaucracy. *Viže* Lazi are mostly assigned to

judicial work that requires literacy. In addition, this place has the title of being the most intellectual place with the number of students it sends to Darülfununu (Marr 1910, 92). The Viçe township of Hopa together with Rize were invaded by the Russians on February 1916, after the defeat of the Ottoman Empire in World War I, even the comprehensive resistance movement of almost one year. In 1918, Russian soldiers began to withdraw due to domestic disturbance in their country. Most of the families that migrated west since the occupation have returned to their homes. After being under Russian occupation for about two years, Viçe got rid of the Russian occupation on March 11, 1918 and regained freedom.

Rize became a province on 20 April 1924 (Ata 1998, 67). Until 1925, the area between Çoruh Valley and Trabzon was named as “Lazistan” in the maps of Turkey. In the first years of the Republic, Lazistan members of parliament represented the region in the Turkish Grand National Assembly (Vanilişi and Tandilava 2005, 7). In 1933, Rize and Artvin were merged under the name of Çoruh Province, and in 1936 Artvin was declared as an individual province, including the Hopa county and thus Viçe. Fındıklı Township of Artvin was upgraded to district status in 1947. Fındıklı Municipality was established in 1948. In 1953, Fındıklı District was separated from Artvin Province and connected to Rize Province (Fındıklı Municipality, 2020).

Today, at center of Fındıklı District there are 8 neighborhoods. Fındıklı has 23 villages. The district’s total population is 16 902 (Fındıklı Municipality, 2020). Its altitude is 300 m. The area of the district is 409 km² who’s of 33 km² is urban and 367 km² is rural area. (Alişan 2013, 1). Hara Village is a settlement with 5 neighborhoods, 107 households and population of 202 (TC Fındıklı District Governorship, 2019).

3.2. Social and Economic Characteristics

Hara Village is one of the Lazi settlements of Fındıklı County of Rize City, which are mainly set on and near the coastal line. Although the official language is Turkish, all of the locals interviewed¹⁰ apprised that their mother-tongue is *Lazuri Nena*¹¹. However,

¹⁰ Fifty-three people interviewed, twenty-seven are living in Fındıklı, twenty-six are living in other places of the country.

¹¹ Means “Laz Language” in Laz Language. It is also expressed as “*Lazuri*” in some places in the thesis.

the written language of Lazuri is not known¹² by the local people, they only know the spoken language¹³. Today, although it is more common to speak Turkish in public, local people still use Laz language daily at home or in their own neighborhoods. Today, Fındıklı's population is very diverse due to domestic migration as a result of developing job opportunities and educational conditions. Existing communities in Fındıklı are of multiple ethnic origins, with Lazi and Hemshin¹⁴ being the earliest and most widespread in the region (Alişan Yetkin 2018, 37).

In the beginning of the twentieth century, Turkish Lazistan was poor because agricultural activities were very limited (Marr 1910, 85). The Lazi cultivated the cornfields for their own consumption, but the corn in the region was only sufficient for 7-8 months, so the missing amount corn was imported from Russia. Laz rice, which was dark in color but very tasty, was grown in the dry regions of the mountains (Marr 1910, 86). In addition to these agricultural practices, Lazistan was a fruit exporter: mostly apples (to Alexandria) and hazelnuts (to Odessa) (Marr 1910, 86). The name of Fındıklı means “containing hazelnut” in Turkish, reflects the abundant hazelnut fields across the district. Like apples, there was a diversity and abundance of pears. There were many varieties with local names. There was also a small amount of orange and lemon export. These citrus exports were mainly made from Rize from, not Lazistan (Marr 1910, 87). Lazi were unquestionably masters of stone and brick masonry, woodworking, cutlery and bakery (Marr 1910, 87&89). In every Laz city on the coast, a market was held on a certain day of the week, and there were women as well as men in this market. Goods were brought by seaway (Marr 1910, 87).

The young Turkish Republic developed new manners of agriculture and trade for the rural areas of the country in the 1920s and 1930s as economic development projects. In 1918, an investigation committee was commissioned to Batumi (Arer 1969, 127), and in 1923, Zihni Derin led a successful practice of growing tea seedlings in a limited area in Rize (Çaykur, 2023). In the light of the report of this practice, tea farming became the

¹² Nikolay Marr (1910) states that the written language was not known in Turkish Lazistan in the beginning of the twentieth century, too. He writes that ethnic mother-tongues were not tolerated by the state, and Faik Efendi, who worked on the Lazuri alphabet and tried to create the alphabet in writing, was arrested by the Abdulhamid regime (Marr 1910, 102).

¹³ Local *Lazi* dialects can differ from town to town and occasionally even across villages within the same town. Someone who has lived in Hara for more than 40 years but whose parents are from a different area uses a Laz word entirely different from someone else.

¹⁴ According to findings from the Kingdom of Colchis archeological investigations, the Lazi people are Caucasian natives who have been residing in Eastern Black Sea Region of Turkey since the 8th century BC, while the Hemshin people are Armenian origin. (Alişan Yetkin 2018, 37).

subject of a law for the first time in 1924: “Cultivation of Hazelnut, Orange, Tangerine, Lemon and Tea in Rize Province and Borcka District” (Law No. 407). Since the climatic conditions were convenient, tea cultivation was started in Rize in 1935, under the guidance of Zihni Derin¹⁵ (Zihniođlu 2008, 14). It was decided to establish the new tea gardens not on the cultivated cornfields, but on the lands of bushes and alder. Thus, tea farming would grow in the region as an additional agricultural branch to the corn cultivation, and would not replace the current agricultural practices (Zihniođlu 2008, 16). The first fresh tea leaf harvest and dry tea production were carried out in 1938 (Çaykur, 2023).

A law specific to tea farming was adopted in 1940: “Tea Law (Çay Kanunu)” (Law No. 3788). This law gives the authority of buying with the determined price, blending, packaging and selling tea to the “State Agricultural Enterprises Institution (Devlet Ziraat işletmeleri Kurumu)” and obligates the farmers to have a license (Law No. 3788). In the middle of the 1950s, farmers in Fındıklı began to cultivate tea. Compared to other farm crops, it required much less labor from planting to harvest. Tea farming became widespread in the 1980s, almost every farmer family started to cultivate tea plant. Consequently, the number of children of these families being sent to big cities for education increased dramatically (Alişan 2013, 6). In 1973, the government established Çaykur¹⁶ to regulate tea production. Thanks to this organized mode of production, tea cultivation became more and more widespread in the region, and farmer families cut down other agricultural lands, even forested lands, and started planting tea (GOLA, 2021). The tea law, which is valid today, came into force in 1984 and was later updated for several times. It opens tea agriculture to the free market and allows real and legal entities and grow tea and establish tea factories (Law No. 3092).

Today, agriculture is the main economic activity for people living in Hara. Tea is an outsider farm plant and hazelnut is the habituated one. Despite this, tea is currently the main product and generates the highest rate of economic income in the village (Alişan 2013, 3). After the tea comes the hazelnut, and then the kiwi. Almost every household has income in addition to agriculture. One or more people have jobs in public or private corporations, have a shop or have retired from such jobs.

¹⁵ While he was the general inspector of agriculture in 1937, he was a pioneer in the cultivation of tea plants in Turkey. For this reason, he was nicknamed the 'father of tea'. He established his first tea nursery in Rize (Biyograri.info, 2022).

¹⁶ General Directorate of Tea Enterprises (*Çay İşletmeleri Genel Müdürlüğü*)

CHAPTER 4

RESULTS

In this section, the results on characterization and assessment of cultural memory obtained on basis of the studies on the cultural landscape of Hara village are presented. The results are explained in particular to cultural memory concepts of Hara.

4.1. Characterization of Cultural Memory in Hara Village

Cultural memory concepts and indicators of Hara village are explained in this section. First of all, the characteristics of each concept are identified, and then, its alteration and revival, if any, are presented.

4.1.1. Corn Cultivation:

Characteristics:

The first planting of corn in Lazi zones is not mentioned in the related sources. Although the exact location within the kingdom was not specified, Strabon stated that the prominent agricultural activities in Colchis were hemp, corn, local wheat varieties and grapes (Strabon 7 BC, XII.2, 17). Marr (1910, 86) mentioned that the Lazi were farming corn, these products were the main food source which were sufficient for 7-8 months, while the remaining need was imported from Russia. So the Laz community living here in the early twentieth century has been perceiving the corn cultivation activity. This cultivation tradition has been stored in their brains, and the indicators related with corn cultivation have been perceived by different generations; it has been recalled after the stimulation of related indicators. The manners of corn cultivation have been transmitted from one generation to the other in Hara cultural landscape.

Corn, which was the main food source until the 1950s, is a product that requires a lot of labor, needs frequent maintenance, needs to be protected from wild animals, and

does not “give a good head”, if not taken good care of. Until the 1950s; corn farming, which could only be efficient with collaborative work, was inseparable with *meci* at every phase, from cultivation to maintenance, from harvesting to shelling (Cengiz 2019, Interview with F.C.). The people who attended the *mecis* would hoe the fields over and sow the seeds together, in the meantime, local *meci* folk songs that especially about this work were sung (Cengiz 2019, Interview with H.C.).

Alteration:

Today, all of the cornfields have been transformed into tea plantations starting from the mid-1950s (Cengiz 2019, Interview with Ö.K.). Despite this, corn cultivation was not abandoned completely and continued to be grown in the gardens of the houses in sufficient quantities to meet the needs of the house (Figure G.1.). The changes in both the cultural landscape and the daily lifestyle are generally attributed by the local people to this great change in agricultural practices; the replacement of corn by tea. Thus, forest lands and corn agricultural lands were transformed by local people for tea agriculture (Alişan, 2013).

Table 4.1. Corn Cultivation as a Cultural Memory Concept in Hara Village

	Type	Characteristics
Past	Experiential	Whole process handled with <i>meci</i> from seedling to harvest.
Current	Experiential	Farmer family handling all the processes.
	Intellectual	No <i>meci</i> needed due to small amounts of production.

4.1.2. Hazelnut Cultivation:

Characteristics:

Although hazelnuts require much less maintenance than corn, hazelnut trees also need regular care such as cleaning the bottom and pruning (Cengiz 2019, Interview with Ö.K.). For this reason, in some periods, days pass in hazelnut gardens, and since it is much easier to collect it from the branch, when the hazelnuts mature (Figure 4.1.a), it must be collected in a short time before shedding (Cengiz 2019, Interview with E.M.) (Figure 4.1.b). Then, the hazelnut harvest was carried in *tikinas* (Figure 4.1.c) (two-legged back-basket), on back, to the *nayla*.



Figure 4.1.a. Mature Hazelnut on Branch, Hara Village, Fındıklı, Rize

Figure 4.1.b. A Farmer Family after Hazelnut Harvest with *Ťikina*, Hara Village

Figure 4.1.c. A *Ťikina*

(Source: Author 2013, Baltacı 1968, Lazuri 2020)

Alteration:

Even hazelnut gardens remain the same today (Figure G.2.), they are also put in the secondary plan, since tea farming is much easier than the previous agricultural practice from cultivation to harvest. Starting with late 90s, hazelnuts are collected by permanent agricultural laborers called *yarıcı* or seasonal agricultural laborers (generally foreign laborers) in the majority of Hara Village today.

Table 4.2. Hazelnut Cultivation as a Cultural Memory Concept in Hara Village

	Type	Characteristics
Past	Experiential	Whole process handled with <i>meci</i> from cleaning the bottom to harvest.
Current	Experiential	Farmer family handling all processes. Sometimes small <i>mecis</i> are organized among family.
	Intellectual	No <i>meci</i> needed due to neglecting of the lands. In some of the lands laborers work throughout the process.

4.1.3. Tea Cultivation:

Characteristics:

The tea-tree grows in areas with high humidity. It is suitable to be grown on both flat and sloping lands. It is a perennial plant, but it should be pruned deeply every year during resting months. Fertilization is done once a year in April. It gives growths 3 or 4

times a year, between May and October, depending on the altitude at which it is grown. It is collected daily. The collected product is sold in the tea delivery buildings (*alim yeri*) of the related neighborhoods. From here, it is transferred to the factories at the end of the day.

Although tea cultivation has started in mid-50s in Fındıklı, in the early 80s tea agriculture became very widespread in Eastern Black Sea Region (Figure 4.2) after its high profit was seen. The cornfields have been transformed into tea plantations (Figure G.3.). The landowners continued tea cultivation until they were old, but their children moved to metropolitan cities for better education and work opportunities (Alişan 2013, 6). There is an anonymous folk saying “Green gold silver sea” which refers to the high income obtained through tea cultivation in Black Sea. Tea agriculture brought higher income, so younger people of Fındıklı had the chance of getting better education compared to their parents (Cengiz 2019, Interview with N.K.). Unfortunately, this led to an increase in emigration from the region. Furthermore, there are many tea factories in the region, providing job opportunities. Unfortunately, they only run through the tea-plucking season, so unlike the officers, laborers have seasonal jobs.



Figure 4.2. Şevket Beyoğlu Mansion and its tea garden, Çağlayan, Fındıklı, Rize
(Source: Ermiş 2018)

Alteration:

This emigration of young inhabitants gave way to a shortage in labor force in the fields. Starting with the late 90s, tea has been harvested by extraneous laborer families called *yarıcı*, who live in the annex building of the landowners, in the majority of Hara Village today (Cengiz 2019, Interview with N.K.). *Yarıcıs* are from nearby cities,

commonly from Ordu. In addition, some landowners prefer to employ foreign seasonal laborers from Georgia¹⁷. Still all of the planning and coordination are made by the landowners (Figure 4.3). Some land owners prefer to employ seasonal foreign workers rather than giving their land to *yarıci* families.



Figure 4.3. Landowners and Seasonal Laborers Collecting Tea, *Melepe*, Hara Village
(Source: Kara 2018)

Table 4.3. Tea Cultivation as a Cultural Memory Concept in Hara Village

	Type	Characteristics
Past	Experiential	Whole farmer family attended to taking care of the gardens as well as the tea harvest.
Current	Experiential	All organization and coordination of tea agriculture is still made by the landowners.
	Intellectual	Laborers are taking care of the gardens; fertilizing, pruning, plucking the tea leaves, selling the harvest, etc.

4.1.4. Kiwi Cultivation:

Characteristics:

Kiwi agriculture has been an additional source of income in the region in recent years (since late 90s), except for tea and hazelnuts. Since the beginning of the process, kiwis, are grown and collected by the farmer family in the majority of Hara Village. Kiwi

¹⁷ Today, due to immigration from contiguous countries, the number of Afghan seasonal workers is increasing rapidly in addition to Georgian seasonal workers.

seedlings are planted as one male plant is in the center of 4 female plants, either on an uncultivated land or on tea garden (Figure 4.4). The fruits are collecting with the help of kiwi scissors on November. Although kiwi plantations can be made on any agricultural land, they are usually found in tea fields, above tea plants (Figure G.4.). The custom of cultivating many plants together in same soil seen in the region also shows itself in this new form of agriculture.



Figure 4.4. Kiwi Plants on Tea Garden, Hara Village, Fındıklı, Rize
(Source: Cengiz 2018)

Table 4.4. Kiwi Cultivation as a Cultural Memory Concept in Hara Village

	Type	Characteristics
Past	-	-
Current	Experiential	Farmer family is handling all processes. Sometimes small <i>mecis</i> are organized in family. In some lands laborers make the pruning.

4.1.5. Cattle-raising:

Characteristics:

The oldest information about animal husbandry in the country of Colchis is that Aristotle, the teacher of Alexander the Great, mentioned that the cattle raised here were physically small but very productive (Zehiroğlu 1999, 14).

In the past, when corn was grown in large fields, the fields had to be plowed every year (Figure 4.5). For this reason, 4-5 cows were raised in every house without exception

in Hara Village¹⁸. Moreover, during the plowing of the fields, oxen were hired from the villagers living on plateaus and earned their living by cattle-raising. In addition, life in the villages was self-sufficient. Each house provided its own milk, butter, cheese, and meat from its own animals. In addition, they used the turd of the animals as fertilizer in fields. At that time, life was very difficult as there was no industrialization. The peasants needed these animals to survive. Therefore, they had to take good care of the animals. Nikolay Marr (1910) mentions that at the beginning of the 20th century, there was not much grazing land in Lazistan lands, so it was difficult to feed the animals. So much so that they have to feed on tree leaves (Marr 1910, 86). The leaves of linden trees and elm trees were very good food for animals; so, 10 meters of trees were climbed to feed them. Meanwhile, corn leaves were stored indoors as feedstuff. If not enough, *bardi* would be made both for accumulating leaves for feeding animals and ferns that were laid under the animals as a bedding (Cengiz 2019, Interview with H.C.)(Figure G.5.).



Figure 4.5. A Farmer, Digging the Cornfield, Hara Village, Fındıklı, Rize
(Source: Baltacı 1964)

In the upland villages in Fındıklı, living conditions were more difficult due to both transportation and climate conditions. For example, E.T. from Gürsu Village in Arılı Valley tells that they used to earn their living by cattle-raising and migrated to the plateau in summers collectively, with people and animals. Migration was done with a load of 40 kg on the back and walking for 6-7 hours. Cows were kept on the plateau throughout the

¹⁸ In the Trabzon Provincial Yearbook of 1876, it is stated that Hara village had 66 households, 137 cows and 4 oxen (Salname-i Vilayet-i Trabzon 1876, 213).

summer. They were monitored continuously against wild animal attacks. Plateau had endless grazing lands. There were hamlets on the way back from the plateau. When coming down the mountain, branches of wild cherry laurels, which were found near-by the hamlets, were cut to feed to the cows. The cows were left in the hamlet until January. They were guarded and grazed. At night, cows were taken to the barns in the hamlets. The grass was mown and dried during the time spent in the hamlet. Thus, hay could be provided to cows after they came back to the village. In villages, there would be at least 7-8 cows per household since family economy was based on cattle-raising (Cengiz 2019, Interview with E.T.).

Alteration:

Since the agricultural practices highly changed from a diversified content to monoculture (tea production), the correlated practices like cattle-raising have been disappearing (Alişan Yetkin 2018, 198). Nowadays, there are almost no animals raised in the villages, excluding a few dairy producers.

Table 4.5. Cattle-raising as a Cultural Memory Concept in Hara Village

	Type	Characteristics
Past	Experiential	Every household had 4-5 cattles to survive. They were used both for food and for plowing cornfields.
Current	Intellectual	No cattle in general; just one cow for family as milk supply, if present.

4.1.6. Fishing with *Saçma*:

Characteristics:

Fishing with *saçma* is another part of daily life that has lost its sustainability significantly due to the change in agricultural practice. In the past, because there was an abundance of fish in the stream (Figure G.6.), when the stream rose and became cloudy, almost everyone was hunting red spotted brook trout (Figure 4.7), carp and some-other fish with a kind of net called *saçma* (Figure 4.6). It was possible to see these fishing nets from time to time on the *avla* of almost every house. Because after fishing, it was hung to the timber girder of the *avla* to be cleaned, dried and repaired (Figure 4.8).



Figure 4.6. Fishing with *Saçma*, Arılı Brook, Hara Village, Fındıklı, Rize
(Source: Cengiz 2008, Cengiz 1996)



Figure 4.7. Red Spotted Brook Trout, Arılı Brook, Hara Village, Fındıklı, Rize
(Source: Cengiz 2010)



Figure 4.8. *Saçma*, Hung to the Timber Girder of the *Avla* to be Cleaned, Dried and Repaired, Hara Village, Fındıklı, Rize
(Source: Cengiz 1979)

Alteration:

Today, the population of red spotted brook trout in the streams has reached the level of extinction due to the high chemical fertilizer use rates brought by tea agriculture (Cengiz 2019, Interview with C.C.)(GOLA, 2019). This situation has made stream-fishing, one of the activities of daily life, an indicator of intellectual cultural memory.

Table 4.6. Fishing with *Saçma* as a Cultural Memory Concept in Hara Village

	Type	Characteristics
Past	Experiential	Fish was regularly caught from Arılı Brook with <i>saçma</i> . It was especially a daily activity when the stream was cloudy. People would go into the water up to their knees and throw the net (<i>saçma</i>) they took over their shoulders.
	Physical	<i>Saçmas</i> were hung to the timber girder of the <i>Avla</i> of traditional houses to be cleaned and, repaired. Red spotted brook trout and carp were part of the traditional nourishment.
Current	Intellectual	Any type of fishing from Arılı Brook is totally forbidden because of the extinction risk of red spotted brook trout.

4.1.7. *Meci* (*İmece*) Culture:

Meci (*İmece* in Turkish) is basically a collective work. It can be arranged for practically everything like agriculture, construction, winter preparations, daily life etc. It is an irreplaceable part of traditional rural daily life in Hara. The difference that distinguishes *meci* culture from *imece* is that it is not just a collective work, it also has social extents as well. For example, no matter what it was organized for, traditional folk songs and *atma türküs* were sung during the *meci*, and *horon* was danced with of *tulum* (bagpipes) or *kemencha* at the end. In addition, refreshments were made by the household during the *meci*, and the elders who participated would tell *meseles*.

With today's modern living conditions, the need for *meci* in many matters has begun to disappear (Figure G.7.). Below are the characterization details of corn, hazelnut and house-building *mecis*, which used to be the most organized ones in rural life in Hara Village.

In addition, with the awareness that it is a culture connects the people and creates a sense of unity, the municipality administration has addressed the *meci* culture.

In order to revive it and remake a part of social life, has determined the *meci* as the concept of the 2019 *Viçe* festival. In this way, the *old* *meci* traditions animated with

the participation of the public. In addition, work groups of locals formed in order to argue “*Viçe Meci* Life Model”, aiming to make this culture a part of daily life again. Various works such as the harvest of tea plants which were donated by a district citizen (Figure 4.9), and the construction of an animal shelter (Figure 4.10.a), the preparation of the local seedlings for giving villagers (Figure 4.10.b) were carried out by the Municipality, with *meçi* organizations.



Figure 4.9. Tea Harvest *Meci*, Organized by Fındıklı Municipality, Fındıklı, Rize
(Source: Fındıklıbel 2020)



Figure 4.10.a. Animal Shelter Construction *Meci*, Fındıklı, Rize

Figure 4.10.b. Members of Youth Council, Preparing Organic Local Seedlings with *Meci*, Organized by Fındıklı Municipality, Fındıklı, Rize

(Source: Fındıklıbel 2020)

Corn and Hazelnut Mecis:

Characteristics:

Looking at the daily life of a farmer; until the 1950s, it is seen that life was based on *meci* (*imece*) culture. This lifestyle was at the center of rural life, not only in terms of labor or economy, but also socially.

Before 1950, corn *mecis* and hazelnut *mecis* were social events in the region. Corn was the staple food and hazelnut were the main source of income. The indispensable elements of these *meci* meetings are the people around the tables, mutually and spontaneously sing songs (*atma türkü*), tell stories (*mesele*), dance (*horon*) at the end of the meeting, play games (whip game, etc.) while shelling the corn and hazelnuts. Almost all the local people interviewed emphasized that they had fun until the morning while talking about the *meci* meetings.

Alteration:

However, today corn and hazelnut shelling is no longer done with *meci*; corn is now grown in small quantities, and hazelnuts are shelled by renting an industrial machine called *pathos*. However, small *meci* gatherings in-between the family or close neighbors are organized rarely. Even so, the intangible aspect of these gatherings is change rapidly. Traditions like *horon* dance, *mesele* telling, whip game and *atma türkü* are no longer a part of these small *meci* gatherings. These traditions are not lost. They are a part of daily life and regular gatherings like family *bayram* meetings or celebration meetings.

Table 4.7. Corn and Hazelnut *Mecis* as a Cultural Memory Concept in Hara Village

	Type	Characteristics
Past	Experiential	<i>Mecis</i> were organized in all phases of corn and hazelnut cultivations. Rich content of socio-cultural activities were held, e.g. singing of traditional songs, dancing <i>horon</i> till morning after hazelnut shelling.
Current	Experiential	Small hazelnut harvest <i>mecis</i> are organized in farmer family. Reviving through fests and organizations of municipal administration.
	Intellectual	Limited experiencing of <i>meci</i> , e.g. no hazelnut shelling or corn field plowing <i>mecis</i> . No social extents of the <i>mecis</i> anymore.

Housebuilding Mecis:

Characteristics:

In the region, *meci* is indispensable for housebuilding. Not only village people, but also relatives from *Çampet* (Meyvalı) and *Pi3xala* (Arılı) come to help (Cengiz 2019, Interview with C.C.). The land of the house is dug together (Figure 4.11), leveled, the soil is compacted together. By arranging a log pulling *meci*, chestnut trees from *Žkarişimoni* (a high land region, meaning “eye of the water”) are cut with the help of an ax and sawmill. These logs, which will form the main beams and pillars of the house, are carried together in the accompaniment of folk songs (Cengiz, 2014). While this work is ongoing, steam-stones suitable for construction from the *Pi3xala* (Arılı) Brook are carried to the area again with *meci*. After all these preparations are completed, the builders start the house construction.



Figure 4.11. A Housebuilding *Meci*
(Source: Lazuri 2020)

Alteration:

The traditional rural architectural stock in Hara Village is decreasing day by day, as in the entire Eastern Black Sea cultural landscape. In the center of Fındıklı district those examples were completely destroyed (Figure 4.12). In spite of this, traditional architectural elements such as cell-filled houses (Figure 4.13), timber *serenders* and suspended bridges dominate today in Hara Village. In this way, traditional architecture continues to exist as a physical cultural memory indicator. Besides, there are no traces of traditional construction systems, materials and details in the new constructions in the

region. This has led to the transformation of traditional architectural practices into an intellectual cultural memory indicator.

"DOKAP LDI 247: Eastern Black Sea Region Rural Architecture Restoration Personnel Training Project " was implemented in the region in 2008 (Figure 4.14).

Fındıklı District Governorship-Union of Delivering Services to Villages, Karadeniz Technical University Faculty of Architecture and Fındıklı Public Education Center conducted this project. Within the scope of the project, 41 restoration personnel were trained. The aim of this project is to protect the rural heritage, to use it in tourism planning and to ensure the coexistence of natural and man-made environment.



Figure 4.12. The Distinct Center, Fındıklı, Rize
(Source: Findiklibel 2020)



Figure 4.13. Tüfekçi Neighborhood, Hara Village, Fındıklı, Rize
(Source: Cengiz 2011)

Revival:

The project was completed by providing a theoretical training of 12 months and a practice of 200 hours to the restoration personnel. During the practice, exercises such as stone arch bridge repair, masonry rubble stone structure construction, cell-filled construction were carried out (Özen and Yıldırımkaaya 2008, cited in Cengiz 2015, 102-103).



Figure 4.14. DOKAP Project Poster
(Source: Özen and Yıldırımkaaya 2008)

Table 4.8. Housebuilding *Meci* as a Cultural Memory Concept in Hara Village

	Type	Characteristics
Past	Experiential	Whole preparation process of traditional housebuilding is handled with <i>meci</i> , e.g. cutting the trees, collecting the river-stones, carrying the lime with <i>tikinas</i> , leveling the floor. Additively, craftsmen used to make melodious sounds with their mallets as they finished the construction.
	Physical	All of the construction materials were collected from nature, from the immediate environment. Traditional houses have been a part of this nature for centuries.
Current	Physical	Some of the traditional houses are still in use.
	Intellectual	Traditional materials, techniques, details or <i>meci</i> are not used in the new buildings.

4.1.8. Activities in Relation with Preparing Food for Winter:

Winter preparations, as one of the necessities of rural life, are a tradition in Hara village (Figure G.8.). There is no information about the first emergence of these activities in the sources. The activities of preparations for winter and the tools used have been perceived by the people of Hara for generations and have become a part of their memory, so that know-how on these traditional activities has been transmitted from generation to generation in Hara.

For People:

Characteristics:

The abundant crops such as corn, hazelnuts, persimmons, apples, pears, ‘iron apple’s (Figure 4.15) are stored in the *nayla* (Figure 4.16) (Cengiz 2019, Interview with Ö.K.). Due to many fruits are grown, molasses is made with some of these fruits with *meci* (Cengiz 2019, Interview with F.C.). Fruits are crushed by putting them in a kind of stone mortar called *çambre* (Figure 4.17) with wooden arm. The accumulating pulp is boiled in large copper trays on open fire in gardens. The molasses produced is stored in large terracotta jars (Cengiz 2019, Interview with E.M.). These jars are kept in *naylas* or in small timber cellars called *bağü* (Figure 4.16) in some houses (Kitapçı, 2014).



Figure 4.15. Corns, Hung to *Nayla*, Persimmons and Iron Apples

(Source: Cengiz 2007, 2008, 2011)

Oil of walnuts were extracted; walnuts are shelled, roasted in wood stove, crushed in *çambre*, mixed with water and decanted. This walnut-oil was stored in glass massive jars (Cengiz 2019, Interview with F.C.). In addition, pickles from various vegetables,

anchovies, and *kavurma* made of oxen cut in November are used. They are salted and stored in large terracotta jars (Cengiz 2019, Interview with E.M.). In *hentskelis* (three-pod baskets) (Figure 4.17) roasted and dried bones, bazaar-bought and dried salt, and honeycombs collected from the beehives were stored. Moreover, cheese was made throughout the year and hanged in the *serender* in a basket called *orme* for drying (Cengiz 2019, Interview with F.C.).



Figure 4.16. *Nayla/Serender* and *Bağı*, Hara Village, Fındıklı, Rize
(Source: Author 2001, 2014)



Figure 4.17. *Çambre*, *Hentskeli* and Pear Molasses Boiling
(Source: Lazuri 2020)

Alteration:

Today, these winter preparations are continuing as a part of daily life in Fındıklı, but the amount is reduced. However, the process has been modernized due to the changes about modern life and the lack of abundance in some products as before. Pickles and

kavurma are stored in plastic containers. No extraction of walnut oil, no *mecis* in processing of fruit. Therefore, as the use of physical cultural memory indicators such as *çambres* and terracotta massive jars, which we encounter in the experimental process of winter preparation, did not continue.

Table 4.9. Winter Food Preparations as a Cultural Memory Concept in Hara Village

	Type	Characteristics
Past	Experiential	Whole process is handled with <i>meci</i> . Molasses were cooked, walnut oil was extracted, pickles, anchovies, and <i>kavurma</i> were prepared, etc.
	Physical	The food for winter were stored in mason terra-cotta jars or in <i>hentskelis</i> , in <i>serenders</i> or <i>bağus</i> . Traditional utilization were used for all of the processes, like <i>çambre</i> .
Current	Experiential	The recipes and processes are nearly unchanged.
	Physical	Modern utilization equipment and containers are used for all processes of winter preparations. Authentic equipment is used as decoration.
	Intellectual	No <i>meci</i> due to less amount of preparations due to modern way of life.

For Animals:

Characteristics:

The remaining cornstalks and leaves of the corn crops are twined around a pillar. They become a cone-like cluster (Figure 4.18). These *bardis* used to create vertical, conical points of attention in the landscape and high enough to be climbed with a ladder. In addition, the *bardis* were also made of ferns, linden and elm leaves. They were dried and covered with linoleum in winter to protect them from rain (Cengiz 2019, Interview with E.M.). These leaves were used as feedstuff in snowy times, by soaking in hot water or to lay (fern leaves) on the floor of the barn as animal bedding. This preparation, which was made for the animals, also enabled the existence of linden and elm as a landscape element in various parts of the fields in the past (Figure G.8.). A few linden and elm trees were planted in those lands for animals (Cengiz 2019, Interview with C.C.).



Figure 4.18. *Bardi*, *Pi3xala* Village, Findıklı, and *Nohlapsu* (Yavuz) Village, Pazar
(Source: İnce 2002, Yasayan Lazca 2019)

Alteration:

The absence of cattle-raising in the region has removed the *bardis* from being a physical cultural memory indicator in the Eastern Black Sea cultural landscape and made it an intellectual cultural memory indicator. In Addition, linden and elm trees are no longer planted, old ones are cut and sold. Still, there are few in the landscape.

Table 4.10. Preparing Feedstuff as a Cultural Memory Concept in Hara Village

	Type	Characteristics
Past	Experiential	Whole process is handled with family members. <i>Bardis</i> were prepared, tree branches were dried, etc. In winter fern leaves were laid on the floor as animal bedding, other leaves were soaked into hot water as feedstuff.
	Physical	The <i>bardis</i> were stand as a conical landscape element nearby the fields.
Current	Intellectual	Cattle-raising is over due to modern living conditions and changes in agricultural practices. 1-2 animals, is exist in the household, are fed ready-made feedstuff in winter, so no <i>bardis</i> are needed.

4.1.9. Entertainment Culture:

In the cultural landscape of Hara village, the entertainment culture is connected with the *meci* culture. Each *meci* organization has strong social extents, intertwined with the games, dances, traditional songs and tales described below. In addition, these games, dances, songs and tales are along with celebrations such as weddings, festivals, family gatherings. They are an inseperable part of the Hara cultural landscape.

***Horon* Dance:**

Characteristics:

One of the local entertainments is group dances accompanied by improvised words (Marr 1910, 107). *Horon* (Figure 4.19) is the name given to the folk dance of the Eastern Black Sea region, which is played with *tulum* (bagpipes) or *kemençe* (kemencha; a small type of violin) (Figure 4.19) instruments. It is generally played in Hara accompanied with *tulum*, as it is the tradition of originated Lazi zones/areas. To dance in *Lazuri*: “*ohoronu*” derived from the Greek word “*horos*” (Marr 1910, 107).



Figure 4.19. *Horon* (Traditional Folk Dance) and a Villager Playing *Kemençe* and Singing a Folk Song, Hara Village

(Source: Cengiz 2009)

Alteration:

Today, in every social event such as weddings, festivals and family dinners, customs such as *horon* dance, spontaneous folk songs (*atma türkü*), *mesele* (story) telling continue as indicators of experiential cultural memory.

Table 4.11. *Horon* Dance as a Cultural Memory Indicator in Hara Village

	Type	Characteristics
Past	Experiential	<i>Horon</i> was a part of rich content of socio-cultural activities during and after <i>meci</i> gatherings, celebrations and regular gatherings. It is danced accompanied with <i>tulum</i> by singing improvised words, and lasts for hours.
Current	Experiential	<i>Horon</i> is still danced during and after regular gatherings, celebrations, festivals etc. Especially young ones bring new styles to <i>horon</i> dance.

Singing Traditional Songs and *Atma Türkü*:

Characteristics:

Spontaneous folk songs (*atma türkii*) are mutually produced by rhyming answers to each other for entertainment. These songs were inseparable part of the *meci* organizations and were the most important social extend of them. In addition, traditional songs about rural life, landscape, love etc. were sung during *mecis*, especially during hard works.

Alteration:

Music and songs are still an inseparable part of the daily life in people of the area. Since there are almost no vital *meci* organizations among villagers anymore, they are being sung during daily work, family gatherings, celebrations like weddings etc. Traditional song or some stereotyped sentences of these songs are frequently used for modern music in the area.

Revival:

Traditional folk songs, *atma türküs* and music are still a part of festivals and new generation *meci* organizations of Fındıklı Municipality. As an example, well-known singers and musicians were a part of the tea-gathering *meci* for charity, organized by the municipality in 2020.

Table 4.12. Singing Traditional Songs and *Atma Türkü* as Cultural Memory Indicators in Hara Village

	Type	Characteristics
Past	Experiential	Traditional songs were sung while working in <i>mecis</i> . <i>Atma türküs</i> were a part of rich content of socio-cultural activities during <i>meci</i> gatherings and celebrations.
Current	Experiential	Both are still inseparable part of the daily life in the area, even there are no big <i>meci</i> gatherings.

***Mesele* Telling:**

Characteristics:

In addition to *meci* organizations, residents of the neighborhood and those coming from neighboring villages such as *Çampet* (Meyvalı) and *Pi3xala* (Arılı) frequently were gathering in Hara Village. During these nights, *meseles* were told, whip game was played,

and long hours of conversation were held (Cengiz 2019, Interview with M.A.). *Mesele* telling is simply telling some real stories by mixing them with some tale and exaggerating them for amusement and laughter.

Alteration:

Occasionally, some family members tell *meseles* during family gatherings.

Table 4.13. *Mesele* Telling as a Cultural Memory Indicator in Hara Village

	Type	Characteristics
Past	Experiential	<i>Meseles</i> were told at all kinds of gatherings, especially by the elders, for amazement and laughter. They included stories about everyday rural life.
Current	Experiential	Occasionally is told in family gatherings.
	Intellectual	Not a common part of daily life, because of the modern type of living.

Whip Game:

Characteristics:

Whip game is used to be played especially during *meci* organizations and gatherings in-between the family or close neighbors. It is played as follows; people are divided into two teams. A kerchief is twisted and tied into a whip. A small object like a ring is hidden inside the fist of one of the team members, while the opposite team members try to guess which fist the ring is in (Figure 4.20). A person of the opposite team hits strongly the palm of the person who does not guess right with the whip. When the other team finds the ring, it is their turn.



Figure 4.20. Whip Game, Hara Village, Fındıklı, Rize
(Source: Author 2019)

Alteration:

Since there are no *meci* organizations and no social events relatedly to them, no whip game is played no longer. It is rarely played by the young grandchildren and their elders.

Table 4.14. Whip Game as a Cultural Memory Indicator in Hara Village

	Type	Characteristics
Past	Experiential	Whip game was played at all kinds of gatherings, by people of all ages.
Current	Intellectual	No whip game is played during gatherings, because of the modern type of living.

Ogoğu:

Characteristics:

When the hazelnut harvest is finished, because there is grass on the ground in the gardens, the hazelnut grains disappear there. The children collect the hazelnuts by tilting the leaves and mixing them with a stick. They sell that hazelnut, and they get their money. *Ogoğu* means searching. This can be considered as a kind of rural life game (Cengiz 2019, Interview with C.C.).

Alteration:

Agricultural work of almost all farmer families is carried out by workers today. Even if the family collects the hazelnuts it selves, *ogoğu* has become an intellectual cultural memory indicator due to the fast-flowing life in today's conditions.

Table 4.15. *Ogoğu* as a Cultural Memory Indicator in Hara Village

	Type	Characteristics
Past	Experiential	<i>Ogoğu</i> is a hazelnut finding game through the grass, after the harvest. It would strengthen children's relationship with nature and agriculture.
Current	Intellectual	Due to modern living conditions, children have little or no contact with hazelnut cultivation, so there is no <i>ogoğu</i> .

4.1.10. Laz Language (*Lazuri Nena*):

Characteristics:

Although Fındıklı district has a multicultural structure, the majority of its population is composed of the people of Laz ethnicity. Hara Village is one of the Laz villages. People speak Laz language in all of their daily life and use Turkish auxiliary. In addition, without exception, the local people stated their mother tongue as Laz language (*Lazuri Nena*), which belongs to the South Caucasian Language Family. In the Eastern Black Sea Region, Laz language is spoken by Laz people living in Pazar, Ardeşen, Çamlıhemşin and Fındıklı districts of Rize City; Arhavi, Hopa, Kemalpaşa and Borçka (only 3 villages) districts of Artvin City; and 5 villages of Batumi City¹⁹. They have different dialects in different counties, but the dialectal differences in *Lazuri* are not at a level that prevents mutual understanding. By the World Atlas of Languages of UNESCO, Laz language is determined as a “recognized community language” by status and a “spoken language” by type (UNESCO, 2018).

The cross-border Laz language was influenced by Georgian and Mingrelian. Yet, the Laz language in Turkey has been influenced by Turkish and has undergone many changes under this influence. In addition, due to the effect of the Byzantine church in previous centuries, it was also affected by Romaic, but this effect was minimum (Marr 1910, 32).

¹⁹ In addition, Laz language has started to be spoken in some villages in the Western Black Sea Region because some Laz settled here following the 1877-1878 Ottoman-Russian War (*93 Harbi*) (Laz Culture Association, n.d.).

Unfortunately, Laz language is not known as a written language in Turkish Lazistan, but only as a spoken language²⁰. Vanilişi and Tandilava also point out that *Lazuri* is not used as a written language and it is almost impossible to speak without the help of Turkish (1964, 2003, 8). Until the 20th century, Laz and Mingrelians used the alphabets of the countries they lived in, Cyrillic, Georgian and Arabic alphabets, etc. The earliest known record of *Lazuri* written in Latin letters is in the book of Spanish philologist Lorenzo Hervás, written in 1787 and providing introductory information to more than 150 languages. The book includes a list of *Lazuri* dictionaries and grammar notes (Aksamaz, 2020). The work published by the German researcher Rosen in 1843 is also one of the first scientific studies on written Laz language (lazkulturdernegi.org.tr, 2022). It is understood that the first studies in recent times were made by Faik Efendi in Hopa and he tried to create an alphabet (Marr 1910, 102). Later, the French linguist Georges Dumézil, who was brought to Turkey through Atatürk in the 1930s, tried to alphabetize the Laz language into the Turkish phonetic alphabet and with his own transcription method (Vanilişi and Tandilava, 1964, 2003, 9).

In short, over the years, many linguists have created a Laz alphabet (*Lazuri alboni*) with their own transcription. The Laz alphabet was created by adding Laz sounds to the existing Turkish alphabet with Latin characters. The Laz alphabet used today was developed by Fahri Kahraman and Wolfgang Feurstein in 1984 (lazca.org, 2022).

Alteration:

Laz language is the most prominent indicator of experiential cultural memory for the people of Hara Village. Although its use has decreased in the new generation, it still exists as an indicator of cultural memory today. The area is still holding a variety of ethnicity and native language, because of the reason that the locals are highly committed to their tradition and culture.

However, in general, Laz Language is in the ‘Atlas of the World's Languages in Danger’ of UNESCO, in the category of ‘endangered’ (UNESCO, 2018). This may result in a dramatic loss of the significant intangible asset of Laz community.

We understand from the work of Nikolay Marr that this deterioration also occurred at the beginning of the 20th century. He mentions that the Turkish language was

²⁰ Marr mentions that he was greeted with excitement and curiosity by Lazi, when he wrote and showed Lazuri words with Turkish transcription during his trip in 1910. (Marr 1910, 102).

seen as the language of the elite in those days, and therefore he encountered many people who spoke Turkish and were ashamed of their mother-tongue (Marr 1910, 34).

Revival:

The *Lazuri* alphabet was used officially in Turkey for the first time with the Laz magazine *Ogni*, published by the Turkish Lazi²¹ (lazca.org, 2022). In addition, the language is tried to be revived with festivals, popular music culture, private language courses, etc.

Table 4.16. Laz Language as a Cultural Memory Concept in Hara Village

	Type	Characteristics
Past	Experiential	People from Hara state their mother tongue as <i>Lazuri</i> . In daily life, primarily <i>Lazuri</i> and secondarily Turkish were used.
Current	Experiential	Although <i>Lazuri</i> is still used as a mother tongue in Hara in daily life, its use has decreased in new generations. Additively, today, a part of the Hara population consists of non-Laz agricultural workers (<i>yarıcı</i>).

4.1.11. Fauna and Flora:

Fauna:

Characteristics:

Hara cultural landscape holds many species of fauna whose of some are endemic (Appendix B). It is a habitat that is interwoven with the rural life culture; foodways, livelihoods, tales, dances (*horon*), etc. There is a variety of birds: white wagtail (*sipsil*), European robin (*3ana*), owl (*mğu*), Eurasian sparrowhawk (*sif'eri*) etc.; aquatic animals: red spotted brook trout (*karmaxa*), beaver (*ğalika'u*), etc.; insects: dragonfly (*gargalamtahu*), gadfly (*prüzi*), bee (*but'kuci*), etc.; mammals: bear (*mtuti*), boar (*ğeci*), etc.

The means of interrelation between animals and humans throughout history has been transmitted from one generation to the other. For example, the oldest generation living in Hara today learned the tradition of hunting beavers from rivers and making hats

²¹ In addition, Laz magazines such as *Mjora* and *Sima* also published several issues with this alphabet. A 400-page *Lazuri-English* dictionary written by Tine Amse-de Jong in 2004 is among the pioneers (lazca.org, 2022).

from their fur from their ancestors. These hats stimulate them today as representative indicators.

Alteration:

Because of the climate change, chemical fertilizer usage for tea cultivation, developed technology, and human exploitation of nature in Hara cultural landscape; some species are facing the risk of extinction (GOLA, 2019). There are no beavers (*galiķaŗu*) in the streams, the endemic red spotted brook trout (*ķarmaxa*) is in risk of extinction etc. Human relationship with fauna has also decreased significantly. Animals in the nature of the Hara are no longer used for food or their fur. Although it is good that humans do not need to hunt for food or clothing, this has reduced relation with nature.

Table 4.17. Fauna as a Cultural Memory Concept in Hara Village

	Type	Characteristics
Past	Physical	There were many animals encountered in the nature of Hara; various type of birds, red spotted brook trout, and dragonfly, etc. Some used both for their fur, such as beaver.
Current	Physical	Although their numbers have decreased, some animals are still encountered in the Hara nature, such as white wagtail, dragonfly, bear, and boar.
	Intellectual	Animals in the nature of the Hara are no longer used for food or their fur. Additively, some animals are no longer encountered in Hara village, such as beaver, and red spotted brook trout.

Flora:

Characteristics:

Human-nature relationship is so strong for the community of Hara. Due to the physical characteristics of this place, people have always existed interwoven with nature since the first settlement. This relationship has been perceived by the Hara people since ancient times and a memory about the flora has formed in their brains. In Hara, flora has an important place not only as a natural element, but also as culture; mecis, tales, treatments, foodways, livelihood etc. are closely related with it. For example, the tongue fern (*ķaŗu nena*) plant was used for curing urinary incontinence, the floor of some *serenders* and baskets were wattled from the branches of the rhododendron (*mŗkeri*) tree, the ferns were dried and laid under the cows in the barns as bedding.

Linden, elm tree, persimmon (Figure 4.21), ‘iron-apple’, pear, ‘liver-pear’, chestnut, walnut, boxwood, cherry laurel, rhododendrons and Laz Grape (Isabella Grape) (Figure 4.22) are the most common trees in the landscape of Hara Village. These trees have also become an inseparable part of the cultural landscape (Figure G.9.), as they establish human relations with nature in the region and contribute to experiential activities such as *mecis* and winter preparations.



Figure 4.21. Linden and Persimmon Trees, Hara Village, Fındıklı, Rize
(Source: Cengiz 2016)

In addition, conical baskets, called *gudeli*, (Figure 4.23) are also used for collecting fruits from trees. The *gudelis* were used to be hanged from the branch of the fruit trees with their wooden hooks, making fruit picking easier. In addition, thanks to their conical shape, the fruits are taken to the *serenders* for storage without being crushed.



Figure 4.22. Cherry Laurel, Rhododendrons, Laz Grape (Isabella Grape), Hara Village
(Source: Cengiz 2017, Arıcı Dükkanı 2020)

Alteration:

Nowadays, many elements of the flora are less fertile, or their usage in daily life decreased. Fruit trees are giving much less crop because of the wild chemical fertilizer use for tea cultivation and climate change (GOLA, 2019). There is consideration of planting a new one instead of a dead fruit tree. It is easier to meet the needs from the marketplace. Although their numbers are decreasing, indigenous trees continue to exist as physical cultural memory indicators. The plants which used to be medicine are no longer used. Since the animal husbandry is diminished, fern is no longer a need for rural life.

Revival:

Indigenous tree saplings are given to the public as part of the local seed growing and greenhouse project of the new municipality administration. The Fındıklı Chamber of Agriculture continues its work on this issue seriously (Fındıklı Chamber of Agriculture, 2018).



Figure 4.23. *Gudeli*
(Source: Lazuri 2020)

Table 4.18. Flora as a Cultural Memory Concept in Hara Village

	Type	Characteristics
Past	Experiential	Fruits are part of the traditional nourishment, both processed and unprocessed. Plants are used in many ways in rural life, e.g. <i>limbozas</i> are dried and bedding is made for animals, <i>katu nena</i> is used for treatment.
	Physical	Abundant fruit trees and plant species spread to the landscape.
Current	Experiential	Fruits are still part of the traditional nourishment.
	Physical	Fruit trees less fertile and limited in number. Abundant plant species.
	Intellectual	Plants are no longer used in rural life.

Arılı (*Pi3xala*) Brook:

Characteristics:

Arılı Brook (Figure 4.24) is an essential part of both the landscape and the rural life in Hara Village. It provides the ‘source of life’ for the villagers, for agriculture, for the habitat. The Brook is an irreplaceable part of the social life. Swimming, playing, fishing, resting in the natural sandy shores, shallow pools and deep flows (Figure 4.25). Moreover, sitting, resting, picnicking by the brook side is another part of the rural daily life. Maar states that brook means “*dere*” in Laz language (Marr 1910, 67).



Figure 4.24. Arılı (*Pi3xala*) Brook
(Source: Findiklibel 2020)



Figure 4.25. *Binamkuyu* and *Noxundure* Swimming Places on Arılı (*Pi3xala*) Brook
(Source: Findiklibel 2020, Cengiz 2000)

Table 4.19. *Arılı* Brook as a Cultural Memory Indicator in Hara Village

	Type	Characteristics
Past	Experiential	Swimming, playing, fishing, resting, picnicking in the brook and by the brook side were routine of daily life.
	Physical	Shallow pools, deep flows, brook side, huge round rocks, sandy shores, man-made stairs/ramps to reach the shores.
Current	Experiential	Swimming, playing, resting, picnicking in the brook and by the brook side.
	Physical	Shallow pools, deep flows, brook side, huge round rocks, sandy shores, man-made stairs/ramps to reach the shores.
	Intellectual	Brook fishing is completely prohibited, because the endemic red-spotted brook trout is in danger of extinction.

4.1.12. Man-made Elements:

The prominent man-made elements in the cultural landscape of Hara village before tea monoculture can be listed as traditional rural houses, *serenders* (*naylas*), *bağus*, *aşhanes*, mills (*karmat'e*), *žkamanganas*, and *omc'etelas*. Some of these man-made elements have disappeared with today's modern living conditions, and some have decreased in number (Figure G.10.). Detailed information on the characteristics and alterations of these elements is given below.

Traditional Rural Houses:

Characteristics:

Although it is not known when the traditional cell-filled houses first existed, the existence of log masonry houses²², which is one of the traditional construction systems of the region, was mentioned by the Roman architect Vitruvius in his travel journal in the 4th century BC. In his narration, it is understood that the Kolhis, who are the ancestors of the Lazi, have been using the log masonry technique for centuries. (see 3.1. Historical Background). This know-how of wood-work was transmitted for centuries.

In Hara Village, the traditional, widespread, type of architecture is cell-filled timber-frame system, which is a combination of stone and timber (Cengiz 2015, 21). Traditionally, different construction techniques can be seen in some houses or some parts

²² These type of houses are not seen in Hara but in high altitude villages of the region, especially in Artvin (Cengiz 2015, 19).

of the cell-filled houses; for example, the older and primitive *çakatura*²³ system, or timber-frame system with timber stuffing (Kitapçı House, 1771).

The traditional cell-filled houses in Hara consists of a masonry stone foundation and basement wall, a timber-frame structure made of chestnut on top of it, connected without nails, but with half-lap joints, and vertical load-bearing timber posts in places with the alignment of the room walls. In some examples, these posts are supported with diagonal braces. In-between the frame elements, vertical timber laths are placed roughly 20 cm apart, and in-between them thin timber laths are inserted. This system is called shelving or *terekleme*. These square-like cells are filled with stream stones, shaped accordingly, and gypsum mortar. All of the materials are collected from near-by (Cengiz, 2020).

Alteration:

Today, the majority of the built environment in Hara village consists of reinforced concrete structures. Some of the traditional cell-filled rural houses still exist. These houses are mostly used only in summers, by the farmer families. Some farmer families left their traditional houses to *yarıcıs* and built new reinforced concrete structures near them.



Figure 4.26. Ayla Baltacı House, Hara Village, Fındıklı, Rize

(Source: Author 2014)

²³ *Çakatura* is an old building system of vernacular houses; a timber frame system filled with vertical laths approximately 15 cm apart and mud-stone pieces' mix. It is the primitive version of the cell-filled system, which is the common wall type in the traditional rural house in the region. It is also available with lime plaster on it. In other words, it is much older, and therefore much less visible nowadays.

Table 4.20. Traditional Rural Houses as Cultural Memory Indicators in Hara Village

	Type	Characteristics
Past	Physical	Housing units are traditional structures that are scattered in the landscape, on the edge of agricultural lands. Most of them are built with cell-filled system, with local materials.
Current	Physical	Some of the traditional rural houses are still in-use. There are many reinforced concrete contemporary constructions.
	Intellectual	Traditional construction techniques have been completely abandoned, and up-to-date techniques are used in all new constructions. Materials are not local anymore.

Nayla/Serender and Bağus:

Characteristics:

Serenders (*nayla* in Laz language) are elegant, timber constructions, built as a warehouse next to almost each traditional rural house in Eastern Black Sea Region (Figure 4.27). These self-standing cellars are one of the indispensable elements of rural architecture in the Eastern Black Sea. The word *serender* means cool place. They were built on timber poles with at least two floors, raised from the ground, so that indigenous foods such as corn, hazelnuts and persimmons can be dried and stored away from pests. In order to the goods to dry without rotting, one or two facades and floors are made with spaced timber laths so that air is constantly in and the wind passes across.

The products such as corn, hazelnuts, walnuts, dates, apples, pears and ‘iron-apples’ are stored in *nayla* as well as the winter food preparations. There were also *bağus* for storage nearby some of the traditional houses. They were very-small-sized self-standing timber cellars. Abundant products like hazelnut were transferred to *bağus* after their drying process in *naylas*.

Alteration:

Naylas (*serenders*) are physical cultural memory indicators that are present next to almost every house in the village, traditional or contemporary, and maintain the same usage. However, *bağus* are almost lost. There is only one in the garden of Kitapçı House, in Hara Village.



Figure 4.27. Kitapçı House (1771) with its *Bağu* and *Nayla*, Hara Village
(Source: Yasayan Lazca 2019)

Table 4.21. *Nayla* and *Bağu* as Cultural Memory Indicators in Hara Village

	Type	Characteristics
Past	Physical	Structures for storage made entirely of timber, with hipped roofs, in a cube-like form. They used to stand next to every traditional house without exception. <i>Naylas</i> are large and stand on 4 posts, and <i>bağus</i> are small and sit on the ground.
Current	Physical	There are still <i>naylas</i> next to village houses, both traditional and new ones.
	Intellectual	Almost no <i>bağus</i> are left. In Hara village there is only one in the garden of Kitapçı house.

Aşhanes:

Characteristics:

Aşhane is the entrance room of the traditional rural Fındıklı house and the place where the rooms and *hayat* are connected to. In the past, the floor was compacted earth and the ceiling was uncovered, so the smoke of the open fire that was constantly burning in the middle can be filtered through the tiles. The cauldron at the end of *k'eremuli*, which hangs from *ongure* (Figure 4.28), a beam with a thick cross-section, crosses the house, boils on this open fire. The guests who sit on *memsofas* on the sides of *aşhane*, are served *lazuûi gyari* (corn-flour bread) cooked in *gresta* (stone-carved bread mould) (Figure 4.29)

and *termoni* (a kind of *aşure* made of grape molasses) cooked in this cauldron (Cengiz 2019, Interview with F.C.). Meetings for entertainment and *meci* meetings take place in the *aşhane*, which is one of the traditional places of the house.



Figure 4.28. Cauldrons, *K'eremuli* and *Ongure*, Hara Village, Fındıklı, Rize
(Source: Öztürk 2020, Lazuri 2020, Solmaz Şakar 2014)



Figure 4.29. Corn-flour Bread in *Gresta*, Hara Village, Fındıklı, Rize
(Source: Author 2019)

Alteration:

Nowadays, *aşhane* rooms have been transformed into living-rooms with timber floor and ceiling coverings. This transformation began after the sheet metal came to the region and the heating and cooking started to be done with the wood stoves. In Hara Village, only in the Kitapçı House, which was built only in 1771, the *aşhane* room physically maintains these space characteristics.

In this context, although the space has undergone major changes and lost some of its contents, functionally it continues to fulfill its cultural function as a gathering place, a

semi-private space that is constantly open to guests. So, we can say that; The definition of the *aşhane* room and its existence as a physical cultural memory indicator has changed, but it continues to contain some of the experiential cultural memory indicators.

Table 4.22. *Aşhane* Room as a Cultural Memory Indicator in Hara Village

	Type	Characteristics
Past	Physical	Entrance room of a traditional rural house. They were spaces of compacted earth floor and uncovered ceiling, with an open fire, cauldrons at the end of a chain (<i>k'ere muli</i>) hanging from the girder (<i>ongure</i>), and divans along the walls. More recently, a kitchen was added to one of the walls.
	Experiential	A semi-private place to gather, socialize, do chores, cook, eat, sit, etc.
Current	Physical	Today, these spaces have wooden covered floors and ceilings, and modern furniture. Components like cauldron, <i>k'ere muli</i> , <i>gresta</i> became decoration elements.
	Experiential	Gathering, socializing, eating, and sitting functions are still continuing.
	Intellectual	<i>Aşhane</i> is physically totally changed. Transformed to living rooms. <i>Meci</i> organizations in <i>aşhane</i> and cooking function are totally lost.

***Karmat'e* (mill):**

Characteristics:

Since the region received a lot of snowfall in the past, winter preparations are of great importance. To meet the family's need for flour during winter, the corn dried in *nayla* is ground in a mill (*karmat'e*) in every neighborhood (Cengiz 2019, Interview with F.C.). These mills were totally timber, as well as the water wheels of the mills.

Alteration:

Today, these mills, which maintain their physical existence generally as reinforced concrete, are used by whoever needs them in the neighborhood, but they are maintained collectively by the members of the whole neighborhood (Cengiz 2019, Interview with M.A.).

Table 4.23. *Karmat'e* as a Cultural Memory Indicator in Hara Village

	Type	Characteristics
Past	Physical	Small timber structures with water-mills for grinding corn.
	Experiential	Frequently used and taken care by the people of the neighborhood.
Current	Physical	Generally, the outer shell is renewed with reinforced concrete, but same as interior.
	Experiential	Occasionally used but still taken care by the people of the neighborhood.

Žkamangana:

Characteristics:

Žkamangana was set up for wild boars and bears that haunt the fields while the corn is ripening. The *žkamangana* is a large, spoon-like, wooden device that works with water, and was found to frighten animals that used to damage gardens (Figure 4.30). The presence of the *žkamangana* in the fields, causes a constant and deep sound of knocking (Cengiz 2019, Interview with Ş.Y.).



Figure 4.30. *Žkamangana*
(Source: Lazuri, Findiklibel 2020)

Alteration:

Today, *žkamangana*, which used to be a physical cultural memory indicator that appeals to both sight and hearing, has evolved as an indicator of intellectual cultural memory, with the transformation of corn farming from being the main agricultural practice to garden agriculture in small areas.

Revival:

Because of the rapidly changed agricultural practices, *žkamangana* is not needed today. However, a carpenter who had an open booth as a part of the “2019 Viçe Fest” (vicefest, 2019), rebuilt a prototype of *žkamangana*.

Table 4.24. *Žkamangana* as a Cultural Memory Indicator in Hara Village

	Type	Characteristics
Past	Physical	Wooden spoon-like water machines that was both visual and audial elements of the cornfields.
Current	Intellectual	Totally lost, because of tea monoculture instead of corn.

Compost Fertilizer (*Omc'etela*):

Characteristics:

Another thing seen next to houses during corn agriculture times is *omc'etela*. *Omc'etela* is the name of compost fertilizer pile in Laz language. Using the slope of the land, the food wastes are thrown towards the garden from the side of the *avla* (a covered, semi-private open space at the entrance of the house in traditional rural architecture) (Cengiz 2019, Interview with C.C.). They were used after being mixed with turd (Cengiz 2019, Interview with Ö.K.).

Alteration:

Nowadays, since the chemical fertilizer of the tea plant is provided ready-to-use from agricultural cooperatives, the practice of making *omc'etela* is also included in the memories as an indicator of intellectual cultural memory. Turd is still used for gardens.

Table 4.25. *Omc'etela* as a Cultural Memory Indicator in Hara Village

	Type	Characteristics
Past	Experiential	<i>Omc'etela</i> making process and know-how as a need of agricultural way of life.
	Physical	A pile of food scraps nearby every village house as compost fertilizer
Current	Intellectual	No <i>omc'etela</i> because of the obligation to use the ready-to-use chemical fertilizers in tea agriculture provided by cooperatives.

4.2. Assessment of Cultural Memory of Hara Village

In this section, cultural memory indicators; corn cultivation, hazelnut cultivation, tea cultivation, kiwi cultivation, cattle-raising, fishing with *saçma*, meci culture, winter food preparations for people, language, entertainment culture, fauna and flora, man-made elements; will be assessed respectively.

4.2.1. Knowledge on Corn Cultivation

The whole process of corn cultivation is remembered by the majority of the interviewees: 1.97 out of 3 (Table 5.1. and Table 5.2.).

The knowledge level of the interviewees older than 60 is the highest; average of 2.34. Their level of knowledge is between 1.33 and 2.83 points. It is seen that the criterion of duration of living in Hara does not have a significant effect on the knowledge on corn cultivation for people over 60 (Figure 4.31).

For the people between 40 and 60 years old, the average is 2.13 points, and the distribution is nearly proportional with the duration of living in Hara with some exceptions (Figure 4.31). On the other hand, there is a big difference between the lowest and the highest scores; from 0.78 to 2.94 points. The person who has the score of 2.94 is a 58 years-old farmer woman, who has lived in Hara throughout her life, and spent most of her time in various agricultural practices.

The group of people between 39-7 years old has the average of 1.35 points. Their distribution is quite scattered, and not proportional with the duration of living in Hara, since the massive production of corn left its place to tea production in 1980s.

According to the criterion of duration of living in Hara, the groups averages are dependent. People who lived in Hara more than 40 years have the average of 2.62, people who lived in Hara between 20 to 40 years have the average of 2.26, people who lived in Hara between 1 to 19 years have the average of 1.83, and people who never lived in Hara have the average of 1.17 out of 3 points.

Knowledge on corn cultivation as a cultural memory concept in Hara was checked with various indicators. Among these, *omc'etela* (compost fertilizer), *çiftiș xoci* (ploughing with oxen), *bağu* (grain garner), and *sipsil* (white wagtail) have an average below 1.50 for all people of Hara, while *riķina* (small basket for the back), and *puci* (cow) are above 2.50 points in average.

In summary, the general average of 18 indicators related to corn cultivation is 1.97. 4 of them are below the average of 1.50 and 2 of them are above the average of 2.50, out of 3 points. This cultural memory concept is mostly driven by *t'ikina* and *puci* indicators. In addition, it is understood that age and duration of living factors have a significant effect on this concept, even the effect of duration is more dramatic.

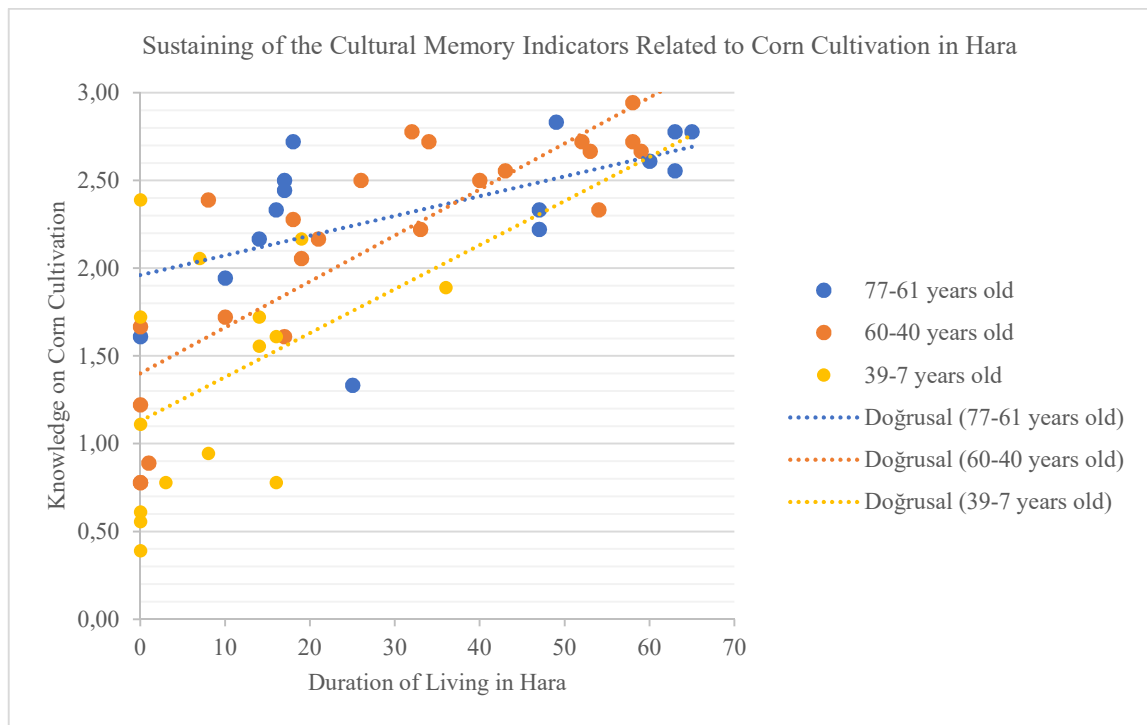


Figure 4.31. Relation of Knowledge Level – Duration of Living in Hara, Corn Cultivation

4.2.2. Knowledge on Hazelnut Cultivation

The average score of the hazelnut cultivation is 1.90 (Table 5.1. and Table 5.2.). For the people above 60 years old, the knowledge level of the interviewees is the highest: average of 2.16. For this group, the highest score is 2.73 points, and the lowest one is 1.09 (Figure 4.32). Moreover, it does not present a regular increase depending on the variable of the duration of living in Hara. There are only two people lower than 1.50 limit; 1.32 and 1.09. Others are between 1.91 and 2.73 averages.

Similarly, the variable of the duration of living in Hara does not present a regular increase for the group of people 40-60 years old. In this group the scores (2.04 in average) are slightly lower than the group of 77-61 years old. The scores of 7 people (out of 23

people) are equal or higher than 2.50 (Figure 4.32). For this group, the highest and lowest levels are 2.64 and 0.86, respectively.

On contrary, the group of people younger than 40 years old have a scattered graphic (1.43 in average). Duration of living in Hara is not a significant variable for this group.

When the knowledge level on the specific elements regarding hazelnut cultivation is considered, it is seen that the results of *dere-abca* (stream), *ġalikāṭu* (beaver), *ķudi* (woodpecker), *sipsil* (white wagtail), *pruzi* (gadfly), and *gargalamtahu* (dragonfly) are lower than 1.50 points in average. Among them, *ġalikāṭu*, *ķudi*, *sipsil*, and *pruzi* are low for all groups dependent on duration of living in Hara. While *ġalikāṭu* and *ķudi* are hard to come across in Hara today, the *Lazuri* version of *pruzi* is known by the people of Hara, yet the Turkish name is unknown.

On the other hand, there are 4 indicators remembered highly, above 2.50 out of 3 points; *řikina* (small basket for the back), *ořiloni* (fruit collecting tool), *puci* (cow), and *mtuti* (bear).

Considering that hazelnut farming is one of the main livelihoods in Hara and has been continuing its existence from past to present, the average of 1.90 is quite low. This may be because the new generation is less involved in hazelnut farming; it is understood that people under the age of 40 have low knowledge about hazelnut cultivation. In addition, duration of living in Hara has a great influence on the level of knowledge on this subject, besides the age factor.

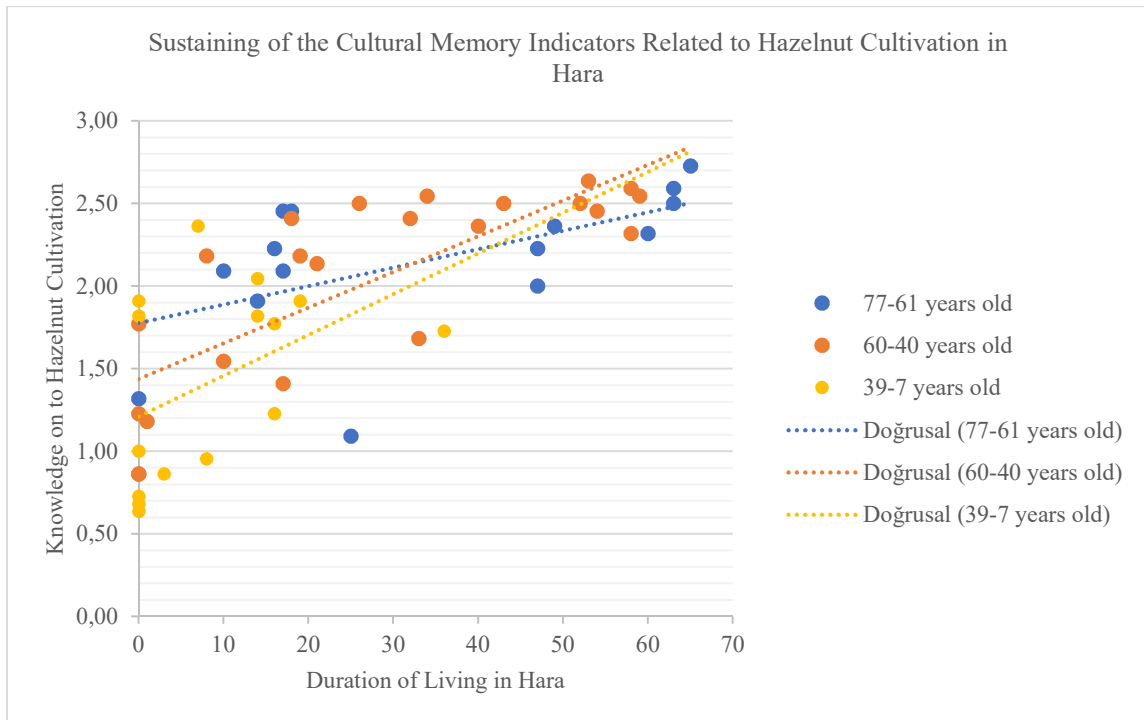


Figure 4.32. Relation of Knowledge Level – Duration of Living in Hara, Hazelnut Cultivation

4.2.3. Knowledge on Tea Cultivation

Tea production is the main economic income of people of Hara beginning from 80s. The knowledge level of tea cultivation is 1.83.

People older than 60 know the Laz language the best: average 2.21 points (Table 5.1.). Their level of knowledge is between 1.50 and 2.90 points. For this group of age, the variable of duration of living in Hara does not have a meaningful effect (Figure 4.33).

On the other hand, in the group of people between the ages of 40 and 60, it is seen that the duration of living in Hara has a significant effect; tea cultivation knowledge for this age group increases as the total number of years of living in Hara increases. Their average score for tea cultivation knowledge is the second highest: 1.94 points. Their span of the minimum (0.65 points) and maximum (2.70 points) is the largest among all age groups. This group corresponds to mostly the population who has gradually left Hara for higher education after the tea-tree cultivation became widespread and brought good money to farmers in 1980s (Appendix D).

Those who are younger than 40 are the least knowledgeable in tea cultivation: 1.30 points of average, since new generations' experiencing of agricultural practices is

quite limited in Hara. There are 2 people in this group, who have better knowledge: above 2.00. One has lived in Hara throughout his childhood and interested in the culture (2.20 points); the second (2.15 points) has lived in Hara all his life long and has been actively involved in tea picking since childhood.

Considering the results question by question of knowledge on tea cultivation, there are some low points (under 1.50 in average) for all participants, regardless of age or duration of living in Hara. Almost nobody (0.32 in average) knows what *sipsil* (white wagtail) is. This is a common bird species which one comes across during tea picking. This may indicate that even some of the interviewees did not really pick tea themselves, they observed what was going on around them. Some others may lack curiosity in observing the natural phenomenon which is indirectly related with the cultivation process. Similarly, the *kaču nena* (tongue fern), which grows among the tea plants and is plucked by hand before the tea is picked, is almost unknown; 0.57 in average. Even it was a medicinal herb that used to have a place in natural treatment methods in Hara, it is not used in any way today. Some are known by the people of Hara, but their *Lazuri* names are not known: *kivopuna/kiviluži* (kiwi field), and *sif'eri/atmaca* (Eurasian sparrowhawk). All are indicators that one come across during the tea picking process. Turkish versions, which are said with the Black Sea accent, are widely used among the people. This may be because these concepts were things that settled after the period when Turkish became more widespread in Hara.

On the contrary, some indicators are remembered quite highly (over 2.50 points in average); *uškuri* (apple), *urženi* (grape), and *feli* (pumpkin). These all are things that one come across, or pick, during tea-plucking.

The measured level of knowledge is low (1.83/3 points) for the main component - both physically and economically - of the rural life in Hara. The main reason of this is *Lazuri* meanings of some of the questions (6/20) about this cultural memory concept is unknown. It is evaluated that both age and duration factors are effective on this concept, but duration of living in Hara was more influential on the results.

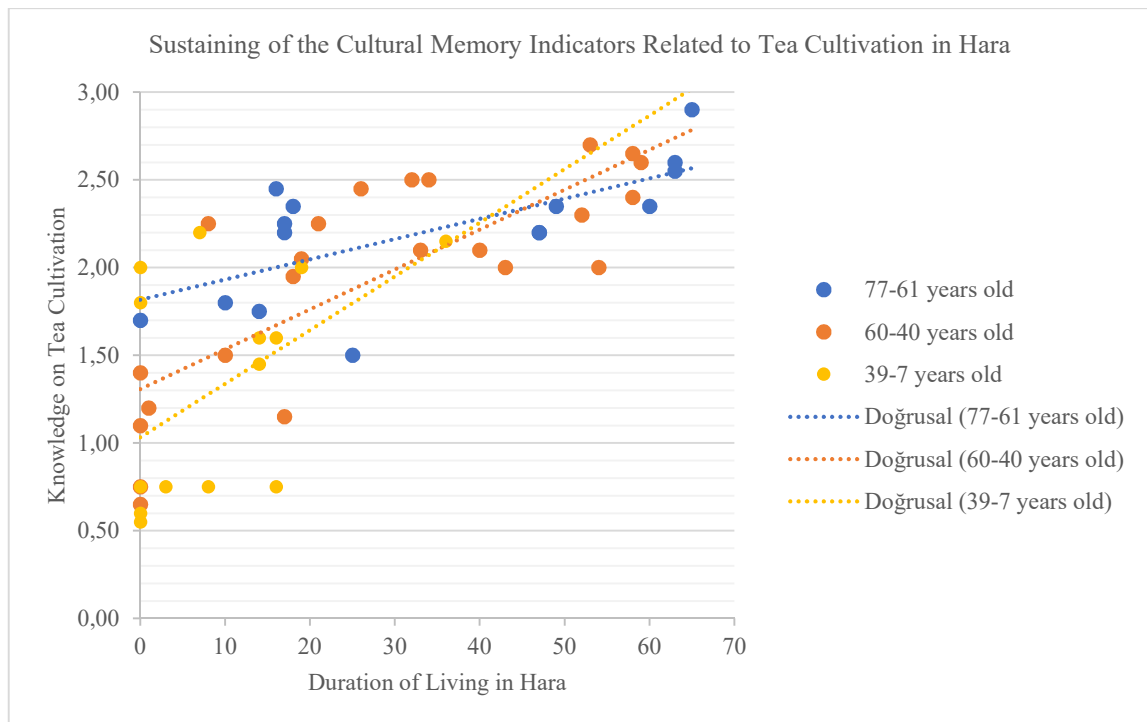


Figure 4.33. Relation of Knowledge Level – Duration of Living in Hara, Tea Cultivation

4.2.4. Knowledge on Kiwi Cultivation

In terms of kiwi cultivation, the level of total knowledge is 1.88. People older than 60 years old recognize the indicators the best: average of 2.17 out of 3. For this group, the level of knowledge increases just slightly as the duration of living in Hara increases (Figure 4.34). With two exceptions, people aged over 60 recognize the kiwi cultivation indicators quite well (between 1.95 and 2.55).

For those who are between 40 and 60 years old, the average is 1.99 points. For this group, the increase in the knowledge on kiwi cultivation is clearly seen as the year experienced in Hara increases. The highest score is 2.65 points, which is also the highest among all age groups. This person is someone who has experienced kiwi farming in all its details. In addition, since kiwi cultivation began in Hara in the late 90s, it can be expected that some elderly people have a low experience of kiwi farming.

For the group of people who are younger than 40 years old, the knowledge level is quite low; average of 1.42 (Table 5.1.). Their graphic is quite scattered; duration of living criterion is not effective on the knowledge amount for this age group. This may

indicate that these people, even though they are from Hara, do not experience the processes about kiwi cultivation. The scores range between 0.55 and 2.30 points. In other words, all people are below the 2.50 limit (Figure 4.34).

In terms of the duration of living in Hara, it can be seen that the level of recognizing the indicators related to kiwi cultivation is very low for those who have never lived in Hara; average of 1.14. Moreover, the scores for 13 of 20 indicators related with kiwi cultivation are far below 1.50 limit for this group.

For all groups, it is understood that as the duration of living in Hara increases, the knowledge level on kiwi cultivation increases. However, there are some indicators that have a very low recall rate (below 1.50 level) for all groups according to duration of living in Hara; *kivopuna/kiviluži* (kiwi field), *ķātu nena* (tongue fern), *sipsil* (white wagtail), and *ķruzi* (gadfly). All are the indicators that one come across during clearing the weeds under the kiwi vines, kiwi picking and pruning. Furthermore, there are three indicators related to kiwi cultivation that are over 2.50 for all people of Hara; *urženi* (grape), and *feli* (pumpkin), all are important parts of foodways of the village.

According to the graphic of knowledge on kiwi cultivation, it is seen that there is a balanced distribution between the people over 60 years old and those 60-40 years old with knowledge above 2.00. This may be because kiwi cultivation is the newest (since late 90s) agricultural practice prevailing in Hara village. Both age and duration of living in Hara factors are effective on the knowledge levels.

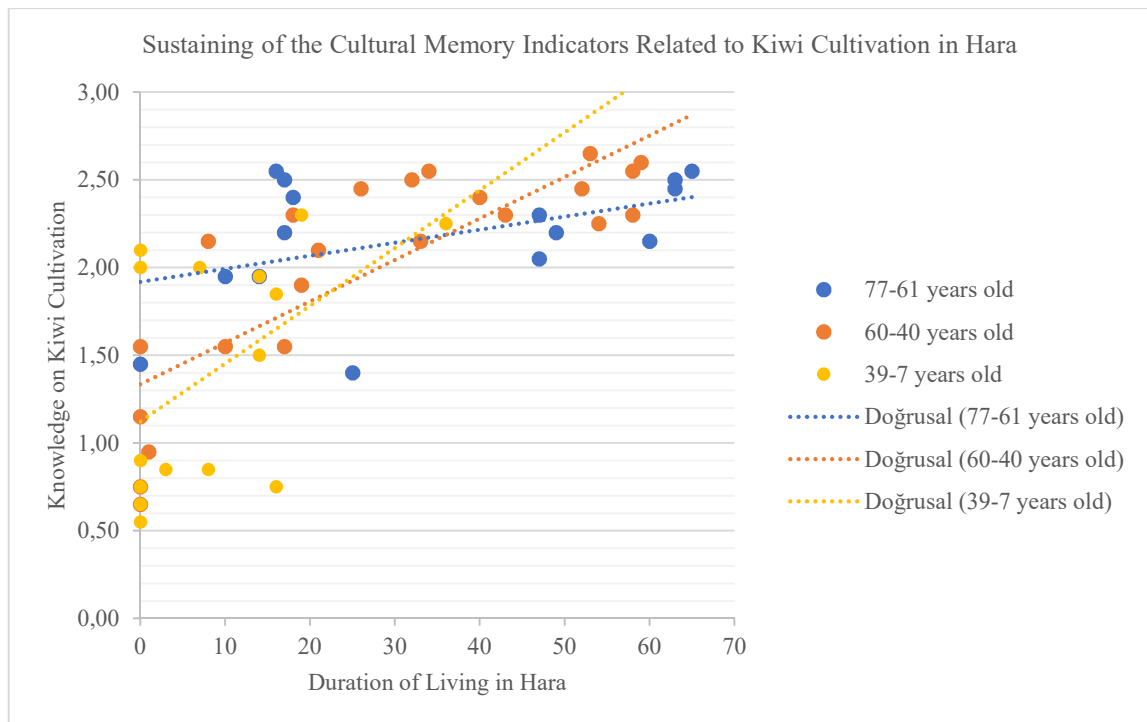


Figure 4.34. Relation of Knowledge Level – Duration of Living in Hara, Kiwi Cultivation

4.2.5. Knowledge on Cattle-raising

The process of cattle-raising is often remembered by the majority of the interviewees: 1.83 out of 3 points (Table 5.1). The knowledge level of the interviewees older than 60 is the highest; average of 2.15. A slight overall increase in knowledge level regarding cattle-raising is observed as the time spent in Hara increases (Figure 4.35) with one exception: a man who has lived in Hara until he was 25 (1.15 points).

For the people between 40 and 60 years old, the average is 1.93 points. The knowledge level on cattle-raising increases as the duration of living in Hara increases (Figure 4.35). There is a big difference between the lowest and the highest scores for this group; from 0.77 to 2.73 points. The reason for this is thought to be the balanced distribution of duration of living in Hara for this group: 0 to 59 years. On the other hand, there are interviewees that have lived almost in the same amount, but have acquired different amount of knowledge. This may be due to personal indifference to the work required of rural life. In addition, these people lived in Hara at different periods of their lives.

The group of people between 39-7 years old has the average of 1.33 points. Unsimilar to the other age groups, dependent to duration of living, the graphic is scattered. Among this group only the knowledge level of one person is above 2.00 level; 2.08.

Cattle-raising was an inseparable part of the rural life before tea monoculture, but it is an almost-lost tradition at present. When the results are compared on the basis of specific qualities (26 indicators) regarding cattle-raising, both age and duration of living factors are effective on the knowledge levels of four groups in general. Of course there are some exceptions. For example, the knowledge level of a 62-year-old man who lived in Hara until the age of 25 and then spent at least 1 month in the village every year is 1.15. On the other hand, the average of a woman who is intellectually related to rural life in Hara and Laz culture is 2.08, although she has never lived in Hara and only visits once every 2-3 years.

Knowledge on cattle-raising was checked with 26 indicators. Among these, 8 of them are below 1.50 average; *omc'etela* (compost fertilizer), *çiftiş xoci* (ploughing with oxen), *çakatura* (stone and mud filled timber frame wall system), *prüzi* (gadfly), *k'vali t'ağaneri* (*muhlama*), *gemsğineyi* (baked milk pudding), *bureği* (baked milk pudding stuffed pastry), and *xavla* (milk halvah). 4 of the indicators related to cattle-raising in Hara are above 2.50 points; *uşkuri* (apple), *urzeni* (grape), *feli* (pumpkin), and *puci* (cow).

Cattle-raising in Hara village was gradually lost since tea cultivation doesn't need field ploughing²⁴. Moreover, due to modern living conditions, the need for raising animals has also decreased. All in all, it is seen in the knowledge on cattle-raising graph that people under the age of 40 do not have any experience in cattle-raising, so their knowledge on the concept is quite low. It is understood that, both age and duration of living in Hara are factors are influential on this concept.

²⁴ Tea-tree is a perennial plant.

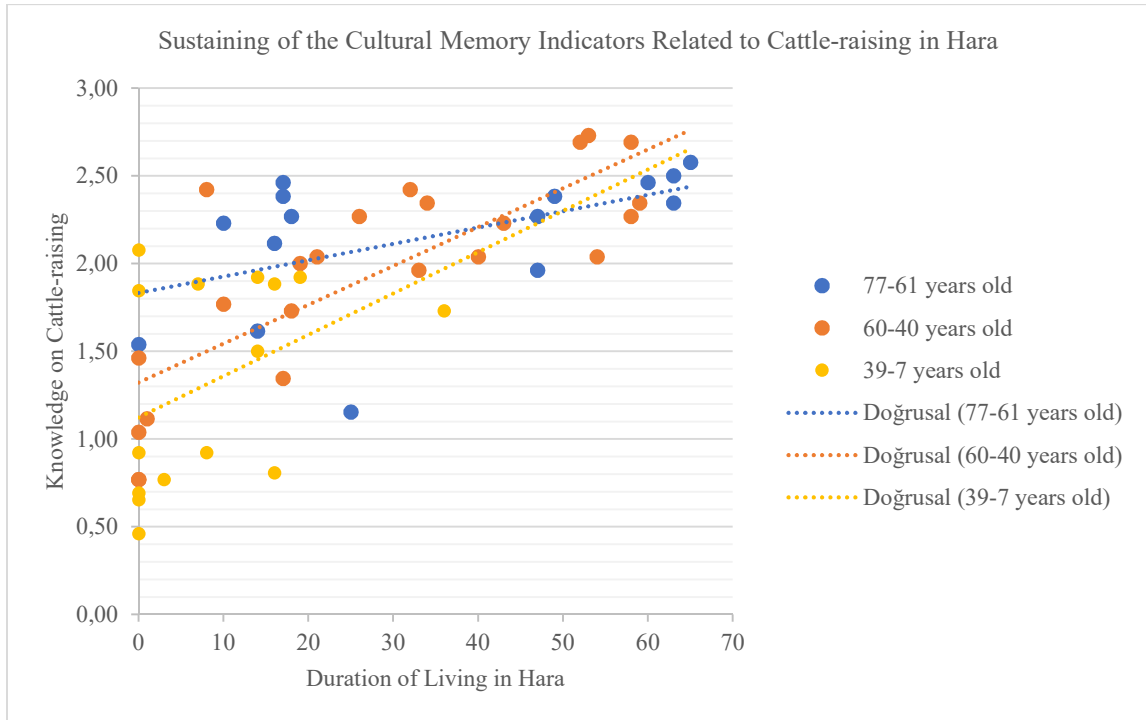


Figure 4.35. Relation of Knowledge Level – Duration of Living in Hara, Cattle-raising

4.2.6. Knowledge on Fishing with *Saçma*

The knowledge level on fishing with *saçma* (the traditional fishing net) is 1.66 points in average out of 3. People older than 60 know the process of fishing with *saçma* the best: average 1.91 points (Table 5.1.). Their level of knowledge is between 1.58 and 2.42 points (13 people), excluding two interviewees: 1.29 and 0.88. Specific to the group of the people older than 60, the knowledge level on fishing with *saçma* of those who have lived in Hara more than 40 years is slightly more than those who have lived 1-19 years; averages 2.07 and 2.00, respectively (Figure 4.36).

In the group of people between the ages of 40 and 60, as the duration of living in Hara increases, the knowledge level on local fishing tradition increases. Their average point (1.77 points) is less than the older groups' average. Their span is from 0.96 points to 2.46 points.

Those who are between 39-7 years old are the least knowledgeable in fishing with *saçma*: 1.24 points of average. There are only five people in this group, who have better knowledge; above 1.50, yet all are below 2.00. This is because red-spotted brook trout fishing has been banned in streams since early 2010s due to the danger of extinction (see section 4.1.6. Fishing with Saçma).

Among the indicators of fishing with *saçma*; *abca/dere* (stream), *kivopuna/kiviluği* (kiwi field), *mosa* (*saçma*), *oxomonduli* (*aşhane*), *txombu* (alder tree), *ğalikaŕu* (beaver), *ķudi* (woodpecker), *sipsil* (white wagtail), *pruzi* (gadfly), *gargalamtahu* (dragonfly), *k'vali t'ağneri* (*muhlama*), and *bureği* (baked milk pudding stuffed pastry) have averages below 1.50. Among these, stream and *saçma* should be underlined since they are directly related with the subject and yet known at a limited amount by all age groups. Almost all people of Hara know the Turkish names; 49 of 53 and 48 of 53, respectively, but the *Lazuri* terms of these concepts are not known. On the other hand, there are some indicators that are quite high among all of the interviewees; bear (*mtuti*) (2.68), and corn-flour bread (*lazutiş gyari*) (2.64) out of 3 points.

Although the local people's relationship with the Pişxala Brook in Hara has not decreased socially (swimming, sitting and having a picnic on the brook side, washing after fieldwork, etc.), fish, which used to be one of the main food sources, has not been available from the stream since the early 2010s. This situation can also be observed from the distribution in the graph of this cultural memory concept. People under the age of 40 have little or no memory on the subject. Furthermore, the graphs show that both age and duration of living in Hara are effective on the knowledge levels on fishing.

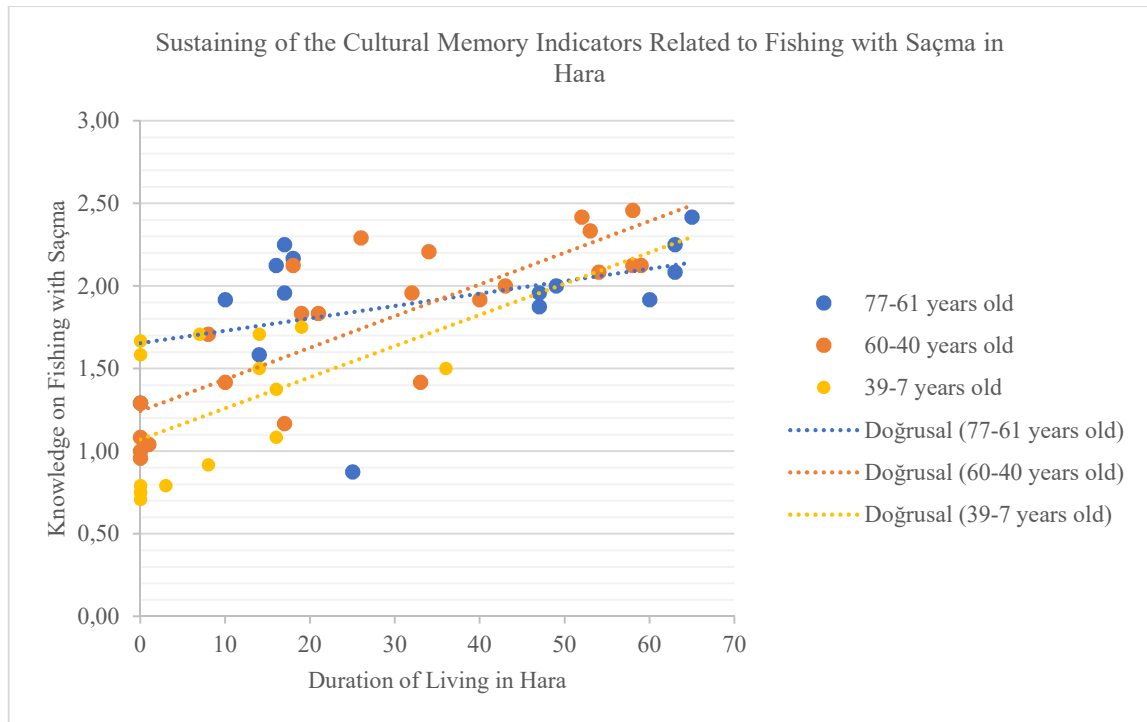


Figure 4.36. Relation of Knowledge Level – Duration of Living in Hara, Fishing with *Saçma*

4.2.7. Knowledge on *Meci* Culture

The average score of *meci* culture is 1.85 out of 3 points (Table 5.1. and 5.2). The indicators in this category are relatively indirect. For example, the indicator of bagpipe (*guda*) is for evaluating the sustaining of the memories related with entertainment during *mecis*. For the people above 60 years old, the knowledge level of the interviewees is the highest: average of 2.19. For this group, the highest score is 2.61 points, and the lowest one is 1.15 (Figure 4.37). Moreover, for this age group, it does not present a regular increase depending on the duration of living in Hara.

The knowledge level of people aged 40-60 increases as their duration of living in Hara increases. The highest level is 2.66 points (lived 53 years in Hara), and the lowest is 0.79 (never lived in Hara). On the other hand, the people who are younger than 40 have different knowledge levels, but the acquired amount of information is not proportional with their duration of living in Hara. The highest score is 2.13 and the lowest is 0.54 points (Figure 4.37). For this group, only one person is above 2.00 points of knowledge.

The knowledge of those who have never lived in Hara is 1.08, while it is 1.77 for those who have lived 1-19 years, 2.09 for those who have lived 20-40 years, and 2.44 for those who have lived more than 40 years.

Among the specific indicators taken into consideration there are some indicators lower than 1.50 points in average; *ožilaxu* (massive timber juicer), *ongure* (main girder), *abca/dere* (stream), *peťmezi tağani* (molasses boiling), *bağu* (grain garner), *kvaş oxori koda* (cell-filled traditional wall system), *oxomonduli* (aşhane), *kaťu nena* (tongue fern), *mžkviťura* (rabbit), *ğalikaťu* (beaver), *kudi* (woodpecker), *žana* (European robin), *sipsil* (white wagtail), *sifťeri* (Eurasian sparrowhawk), *pruzi* (gadfly), *gargalamtahu* (dragonfly), and *xavla* (milk halvah). apart from these, there are some related indicators higher than 1.50 points in average; *tiķina* (small basket for the back), *ožiloni* (fruit collecting tool), *uškuri* (apple), *urženi* (grape), *feli* (pumpkin), *puci* (cow), *mtuti* (bear), and *lazutiš gyari* (corn-flour bread).

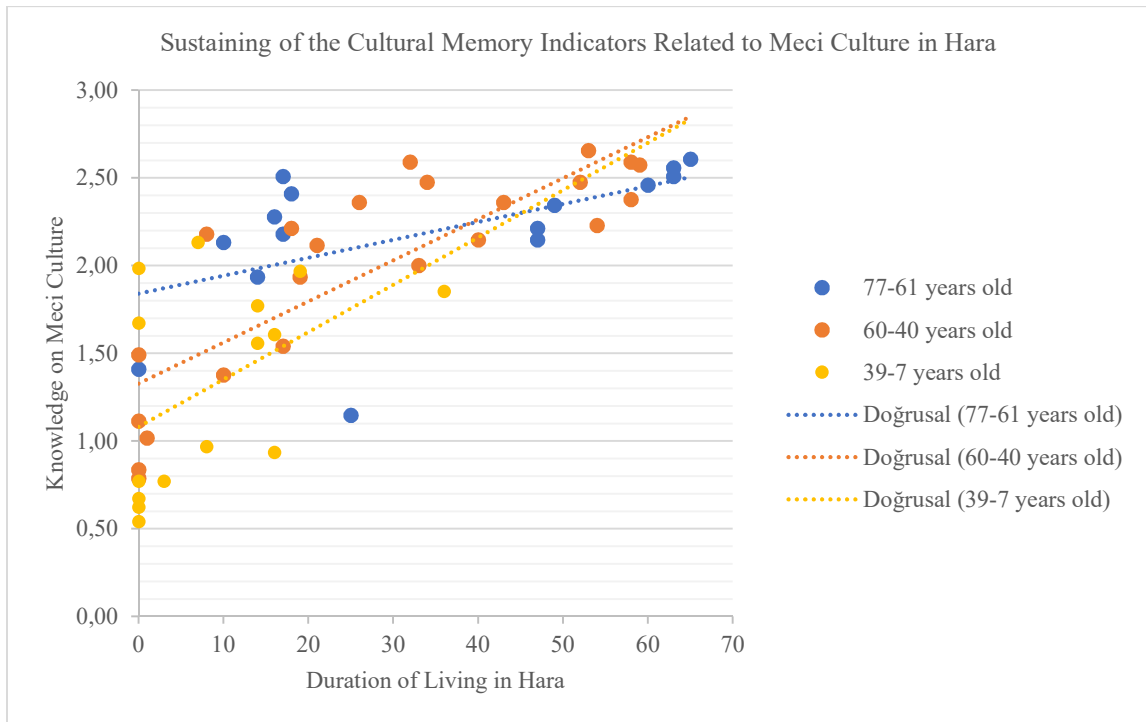


Figure 4.37. Relation of Knowledge Level – Duration of Living in Hara, *Meci* Culture

In Hara village, *meci* gatherings were gradually lost since agricultural practices have changed over the years, and with the advancement of technology (see section 4.1.7. *Meci* (İmece) Culture). Corn *mecis* and house-building *mecis* have completely disappeared, yet hazelnut *mecis* and *mecis* made for activities such as winter food preparations continue, to a lesser extent. Due to these reasons, the graph on *meci* culture becomes meaningful that the group over the age of 60 and the group between the ages of 40-60 are concentrated over the 2.00 limit. It is understood that both age and duration of living factors have influence on the knowledge levels of this concept.

4.2.8. Knowledge on Winter Food Preparations for People

As a result, the whole process of winter food preparation for people is remembered by the majority of the interviewees: 1.91 out of 3 (Table 5.1 and Table 5.2).

The knowledge level of the interviewees between 61-77 years old is the highest; average of 2.37. For this group, it can be said that a general increase is observed as the year experienced in Hara increases with one exception (Figure 4.38). This exception (1.34 points) has lived in Hara until he was 25. He left the area in 1984. He visits Hara in

summer holidays. Except him, for the group of people above 60 years old, the lowest point is 1.66. The others (13 people) are quite high; between 2.24 and 2.76.

For the people between 40 and 60 years old, the average is 2.04 points, and the distribution is almost proportional with the duration of living in Hara. On the other hand, there is a big difference between the lowest and the highest scores; from 0.62 to 2.83 points. The reason for this is thought to be the balanced distribution of duration of living in Hara for this group: 0 to 59 years.

The group of people between 39-7 years old has the average of 1.25 points. Their distribution is quite scattered, and not proportional with the duration of living in Hara. Their range of knowledge is between 0.52 to 2.10 points.

When the results are compared on the basis of indicators, it is seen that there are some indicators that are almost unknown (below 0.50 points) by people who have never lived in Hara. These are *dergi/küpi* (terra-cotta massive jar), *ožilaxu* (massive timber juicer), *ongure* (main girder), and *oxomonduli (aşhane)*. This may be due to the fact that although they regularly visit Hara, they do not participate in those activities during their visits. In addition, there are some indicators that are lower than 1.50 for all people of Hara; *ožilaxu* (massive timber juicer), *ongure* (main girder), *pełmezi řađani* (molasses boiling), *bađu* (grain garner), *kvaş oxori koda* (cell-filled traditional wall system), and *oxomonduli (aşhane)*.

The indicator persimmon (*xurma*) received very low score by all groups as well: average of 1.51. This fruit is abundant in Hara, it is consumed extensively as fresh, dried or in form of molasses. So, people of Hara are associate with this fruit during the year. The pronunciation of the word is the same in Laz Language and Turkish, but it is written slightly different: *hurma* in Turkish, *xurma* in Laz Language (Appendix E). It may be that people could not recognize the term *xurma* on the questionnaire sheet because they were familiar with the way its pronounced in Turkish: *hurma*, so they skipped the related question.

Apart from these, there are some indicators related to winter food preparations, remembered quite well by the inhabitants; *uşkuri* (apple), *urzeni* (grape), and *feli* (pumpkin): 2.53, 2.57, and 2.58, respectively.

It can be seen from the graphic that some of the individuals under the age of 40 are knowledgeable over the 2.00 level. When this concept is considered, it is understood that personal interest and duration of living in Hara is effective on the level of knowledge.

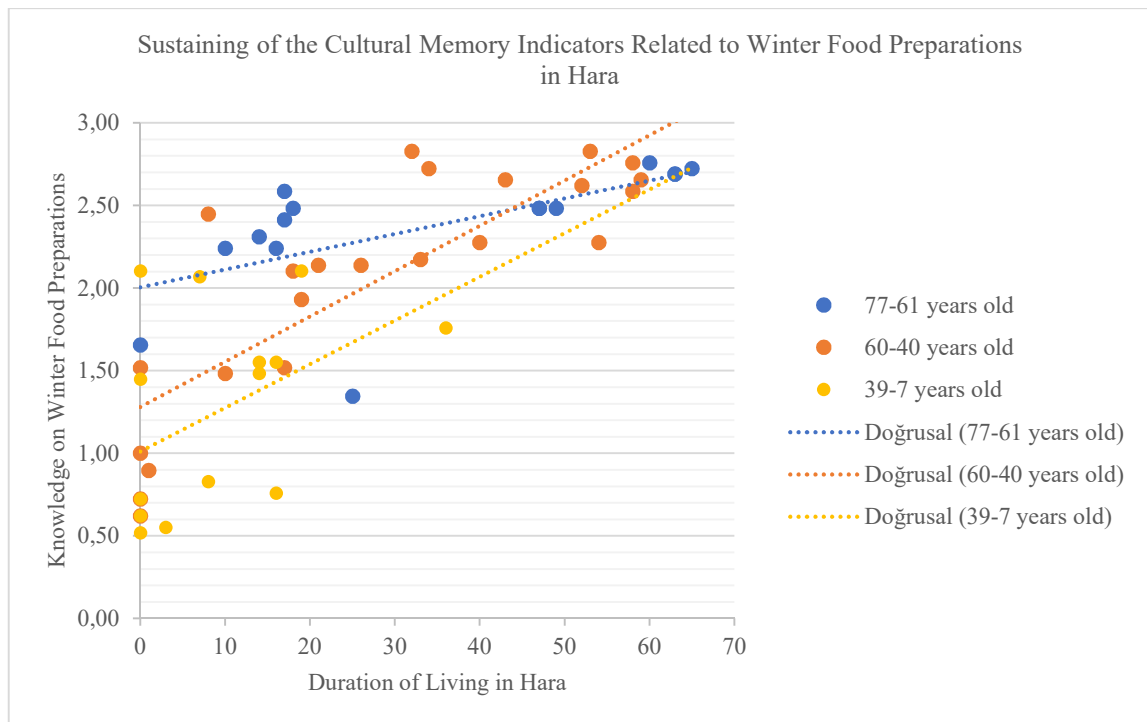


Figure 4.38. Relation of Knowledge Level – Duration of Living in Hara, Winter Food Preparations for People

4.2.9. Laz Language Knowledge of People of Hara

The average score of language is 1.54 out of 3 points (Table 5.1 and Table 5.2).

People older than 60 know the Laz language the best: average 2.03. Even this score is not very high. This generation who have lived through the Republican years should have used Laz language only in domestic conditions. Their level of knowledge is between 1.67 and 2.55 points (13 people), excluding two interviewees below 1.50 points. One of these two has never lived in Hara, married to a man from Hara in 1974 and visits the place every summer (1.01 points). The other has left the site in 1984 and visits every summer (1.08 points). Specific to the group of 61-77 years old, the language knowledge level of those, who have lived in Hara more than 40 years, is slightly more than those who have lived 1-19 years; averages 2.32 and 2.02, respectively. For this group of age, the variable of duration of living in Hara does not have a meaningful effect.

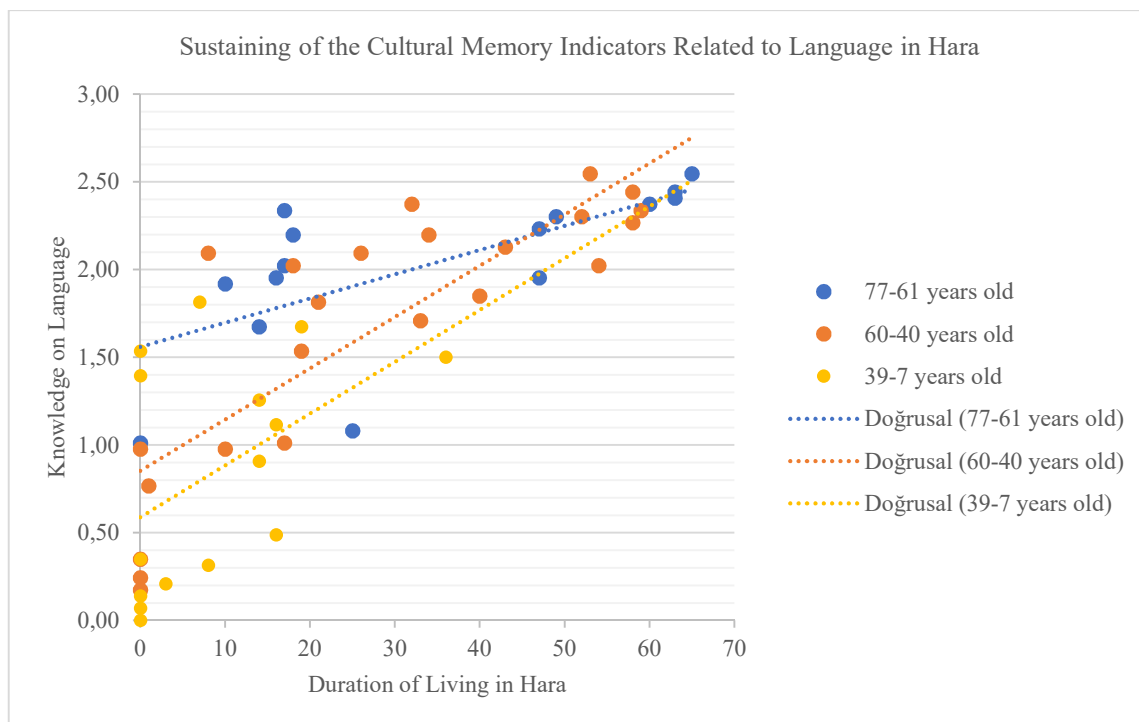


Figure 4.39. Relation of Knowledge Level – Duration of Living in Hara, Laz Language

On the other hand, the average score for Laz language knowledge for the group of people between the ages of 40 and 60 (1.66 points) is less than the older groups' average. The duration of living in Hara has a significant effect on language mastery. Laz language knowledge for this age group increases as the duration of living in Hara increases: the minimum 0.17 points and maximum 2.55 points. This group correspond to mostly the population who have gradually left Hara for higher education after the tea cultivation became widespread and brought good money to farmers in 1980s (Appendix D).

Those who are younger than 40 are the least knowledgeable in Laz language: 0.85 points of average. There are 3 people in this group, who have better knowledge: above 1.50. One has lived in Hara until his adulthood (1.67 points), the second throughout his childhood (1.81 points). They both have intellectual interest in Laz Language. The third has not lived in the site but makes academic research on Laz culture: 1.53 points.

When the results are considered one by one according to indicators, there are some very low points (under 0.50 in average) for all participants, regardless of age or duration of living in Hara. Nobody knows what rabbit and beaver means in *Lazuri*: *mzkvi'ura* and *ğalik'atu*. Similarly, the *Lazuri* name of *ķudi* (woodpecker) and *sift'eri/atmaca* (Eurasian

sparrowhawk) are almost unknown; 0.23, and 0.17 in average, respectively. These were recognized by the people of Hara (Table 4.27), but their Laz language versions were not known. This may be because *mžkviŭura* (rabbit), *ğalikaŭu* (beaver) and *ķudi* (woodpecker) are endangered species in Hara today. So, since people do not often see these animals, they cannot remember them. Turkish version of *sifŕeri*, which is said with the Black Sea accent (*atmaca*), is widely used among the people instead of the *Lazuri* version of the term.

In addition, the Lazuri meanings of small basket for the back, fruit collecting tool, churchkhela, *serender*, kale, cow, bear, and corn bread were widely known in Hara; *tĩkina*, *ożiloni*, *kũme detzi*, *nayla*, *lu*, *puci*, *mtuti*, and *lazutiş gyari* (Table 4.26).

Table 4.26. Indicators That Have the Highest Points in Terms of Language Knowledge

Indicator	Laz Language Knowledge	Number of People Remembering the Turkish Name	Number of People Remembering the Lazuri Name
<i>tĩkina</i> (small basket for the back)	2.60	50	46
<i>ożiloni</i> (fruit collecting tool)	2.43	48	43
<i>kũme detzi</i> (churchkhela)	2.66	19	47
<i>nayla</i> (<i>serender</i>)	2.49	43	44
<i>lu</i> (kale)	2.43	51	43
<i>puci</i> (cow)	2.49	52	44
<i>mtuti</i> (bear)	2.55	52	45
<i>lazutiş gyari</i> (corn bread)	2.49	52	44

Table 4.27. Indicators That Have the Lowest Points in Terms of Language Knowledge

Indicator	Laz Language Knowledge	Number of People Remembering the Turkish Name	Number of People Remembering the Lazuri Name
<i>kivopuna/kiviş livadi</i> (kiwi garden)	0.34	52	6
<i>mosa</i> (traditional fishing net)	0.45	49	8
<i>çakatura</i> (wall system)	0.40	10	7
<i>ķaŭu nena</i> (tongue fern)	0.57	10	10
<i>mžkviŭura</i> (rabbit)	0.00	32	0
<i>ğalikaŭu</i> (beaver)	0.00	25	0
<i>ķudi</i> (woodpecker)	0.23	38	4
<i>sipsil</i> (white wagtail)	0.40	3	7
<i>sifŕeri</i> (Eurasian sparrowhawk)	0.17	47	3
<i>k'vali t'ağaneri</i> (<i>muhlama</i>)	0.34	51	6
milk halvah (<i>xavla</i>)	0.34	43	6

4.2.10. Knowledge on the Entertainment Culture of People of Hara

The average score of the entertainment culture is 1.88 out of 3 points (Table 5.1. and Table 5.2.).

For the people above 60 years old, the knowledge level of the interviewees is the highest: average of 2.35. For this group, the highest score is 2.92 points out of 3, and the lowest one is 1.38 (Figure 4.40). Moreover, there are only two people who are below 2.00 level of knowledge.

Although the graphic shows an increase dependent on the duration of living in Hara, both the results of the groups of people 40-60 years old (1.99 points in average) and 39-7 years old (1.24 points in average) are scattered. For the youngest group, duration of living in Hara is not a significant variable. In the group of people between 40 and 60 of age, the highest level is 2.88 points (lived 53 years in Hara), and the lowest is 0.58 (never lived in Hara). On the other hand, for the people who are younger than 40, the highest 2.29 and the lowest 0.42 points (Figure 4.40).

When we analyze the results one by one according to indicators, the results of *ožilaxu* (massive timber juicer), *ongure* (main girder), *pečmezi řađani* (molasses boiling), *çiftiř xoci* (ploughing with oxen), *bađu* (grain garner), *oxomonduli* (*ařhane*) are lower than 1.50 points in average. None of them is below 1.50 for the group of people who lived in Hara more than 40 years.

The indicators in this category are more indirect than the other cultural memory concepts that are intended to be measured in the visual questionnaire. For example, the indicators of *ožilaxu*, *pečmezi řađani*, and *çiftiř xoci* were asked for evaluating the sustaining of related traditional songs. Because traditionally, during these activities farmers sing. Considering that fields have not been plowed in Hara since the monoculture of tea-tree cultivation, plowing with oxen was low only for the group of people who hadn't done the process themselves.

A similar situation applies to the indicators of *ongure*, *bađu*, and *oxomonduli*. These indicators represent the spaces where the *mecis* are organized and the elements in these spaces. In Hara and in Laz culture, games and entertainment are an integral part of these gatherings. The reason why these indicators are little known is that these have disappeared in years with the developing technology.

In addition, *ṭikina* (small basket for back) is only indicator related to cultural memory concept of entertainment culture which are remembered well by the people of Hara.

When we look at the graphic of the cultural memory concept on entertainment culture in Hara, it is seen that the duration of living in Hara has an effect on the knowledge levels; those who have never lived in Hara score 1.02, those who have lived between 1-19 years score 1.73, those who have lived between 20-40 years score 2.08, and those who have lived more than 40 years score 2.65 points in average. This situation has shown that the sustaining of this concept of cultural memory is based on traditional experiences.

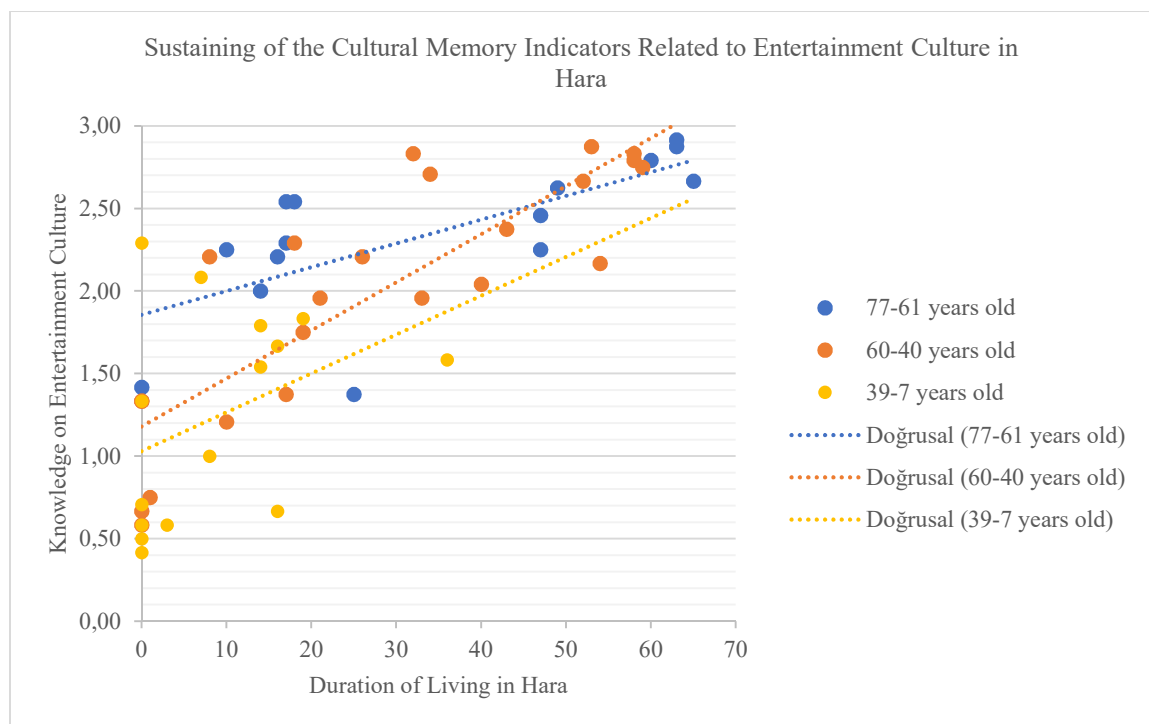


Figure 4.40. Relation of Knowledge Level – Duration of Living in Hara, Entertainment Culture

4.2.11. Knowledge on Fauna and Flora of People of Hara

In terms fauna and flora, people of Hara recognized the concept 1.70 out of 3 points.

People older than 60 years old recognize the indicators the best: average of 2.01 out of 3. For this group, it can be said that, even their graphic has an increasing trend line, the level of knowledge does not depend on the duration of living in Hara (Figure 4.41).

However, with two exceptions, people over 60 remember the fauna and flora indicators quite well (between 1.76 and 2.63).

For those who are between 40 and 60 years old, the average is 1.83 points. For this group, with small deviations, a general increase is observed as the year experienced in Hara increases (Figure 4.41). The scores are ranging between 0.71 and 2.56 points.

For the group of people who are between 39-7 years old, the knowledge level is dramatically low; average of 1.20 (Table 5.1.). All but four people are below 1.50 level. The scores range between 0.59 and 1.93 points. (Figure 4.41). Age factor is effective on the knowledge on fauna and flora.

In terms of the duration of living in Hara, it can be seen that the rate of recognizing the indicators related to fauna and flora is very low for those who have never lived in Hara; average of 0.98, moreover 31 of 41 indicators are below 1.50 limit for this group. So, it can be understood that the duration of living factor has a significant effect on the knowledge levels of this concept.

When the indicators are looked over one by one, the variable of the duration of living in Hara gives more meaningful results. There are some indicators that have a very low recall rate for the all four groups (of duration of living in Hara); *ķat'u nena* (tongue fern), *mżkvi'tura* (rabbit), *ķalik'at'u* (beaver), *ķudi* (woodpecker), *sipsil* (white wagtail), *sif'teri* (Eurasian sparrowhawk), and *ķruzi* (gadfly). Some of them are inseparable parts of local life (*sif'teri*, *ķruzi*) and the indicator cannot be forgotten. But the Laz language meanings of *sif'teri* and the Turkish name of *ķruzi* are not known by the people of Hara, so these effected the results. Others have decreased in number in the nature of Hara over time, and some of them are no longer seen in Hara. It is normal for them to be recalled at a lower rate by the public.

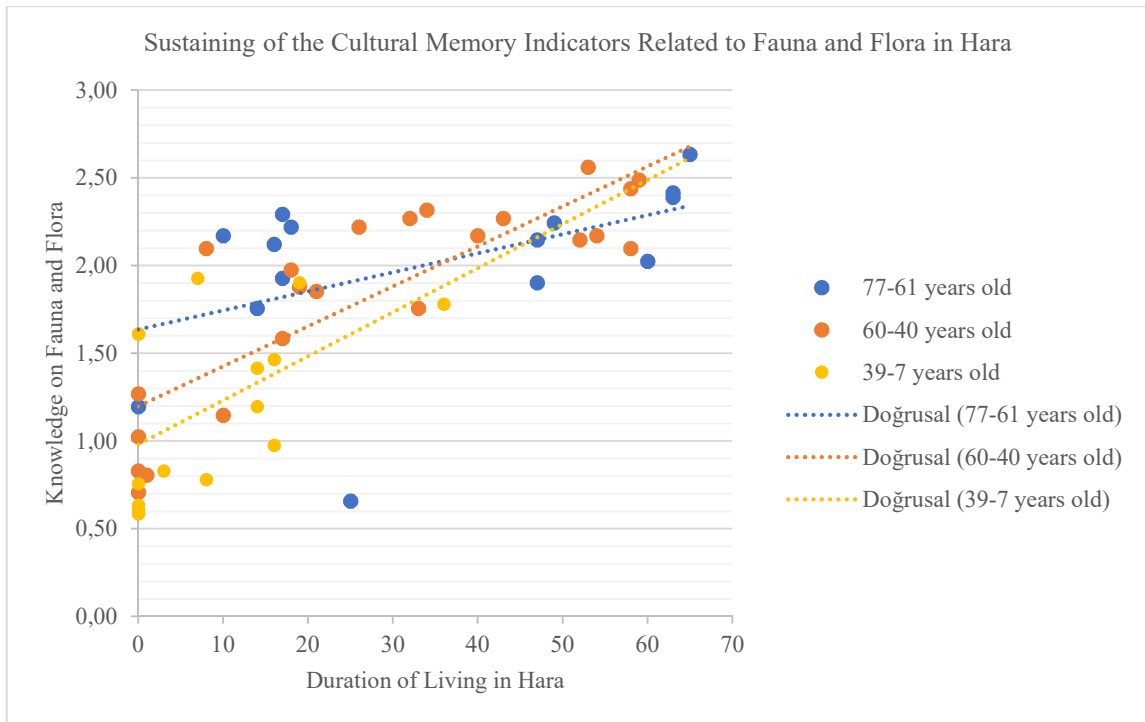


Figure 4.41. Relation of Knowledge Level – Duration of Living in Hara, Fauna and Flora

There are also some well-remembered indicators related to fauna and flora in Hara cultural landscape; *uškuri* (apple), *urzeni* (grape), *feli* (pumpkin), *lu* (kale), *puci* (cow) and *mtuti* (bear); 2.53, 2.57, 2.58, 2.58, 2.64, and 2.68, respectively.

On the cultural memory concept of fauna and flora, the graphic shows that all of the younger group are knowledgeable less than 2.00 points level, yet the people of other two age groups are concentrated above that level. With the developing technology, the relations between people and nature weakened. Also, the criterion of duration of living in Hara have a significant effect on the knowledge on fauna and flora.

4.2.12. Knowledge on Man-made Elements

As a result, the whole man-made elements are remembered 1.79 out of 3 by the people of Hara (Table 5.1. and Table 5.2.).

The knowledge level of the interviewees between 61-77 years old is the highest; average of 2.27. A general increase in knowledge level is observed as the year experienced in Hara increases with one exception. This exception (1.38 points) has lived

in Hara until he was 25. He left the area in 1984. He visits Hara in summer holidays, but has low interest on the culture. Except him, for the group of people above 60 years old, the lowest point is 1.38 (never lived in Hara). The others (13 people) are quite high: between 2.03 and 2.73.

For the people between 40 and 60 years old, the average is 1.90 points, and even there is a general increase is existing, the distribution is scattered in terms of the duration of living in Hara. On the other hand, there is a big difference between the lowest and the highest scores; from 0.57 to 2.81 points. The reason for this is thought to be the balanced distribution of duration of living in Hara for this group: 0 to 59 years.

The group of people between 39-7 years old has the average of 1.15 points, which is quite low for a tangible concept. Their distribution is greatly scattered, and not proportional with the duration of living in Hara.

When the results are compared on the basis of questions, the variable of duration of living in Hara showed more remarkable results. The groups' averages increase as the duration of living increases. It is seen that among the indicators of man-made elements (or related objects, traditions, animals, etc.) *t'ikina* (small basket for the back), and *ožiloni* (fruit collecting tool) are the most remembered ones; 2.68, and 2.53, respectively.

Considering the graphic on the cultural memory concept of man-made elements, duration of living in Hara has a significant effect on the knowledge levels; the score of those who have never lived in Hara is 0.99, those who have lived between 1-19 years are 1.63, those who have lived between 20-40 years are 2.03, and those who have lived more than 40 years are 2.51 points.

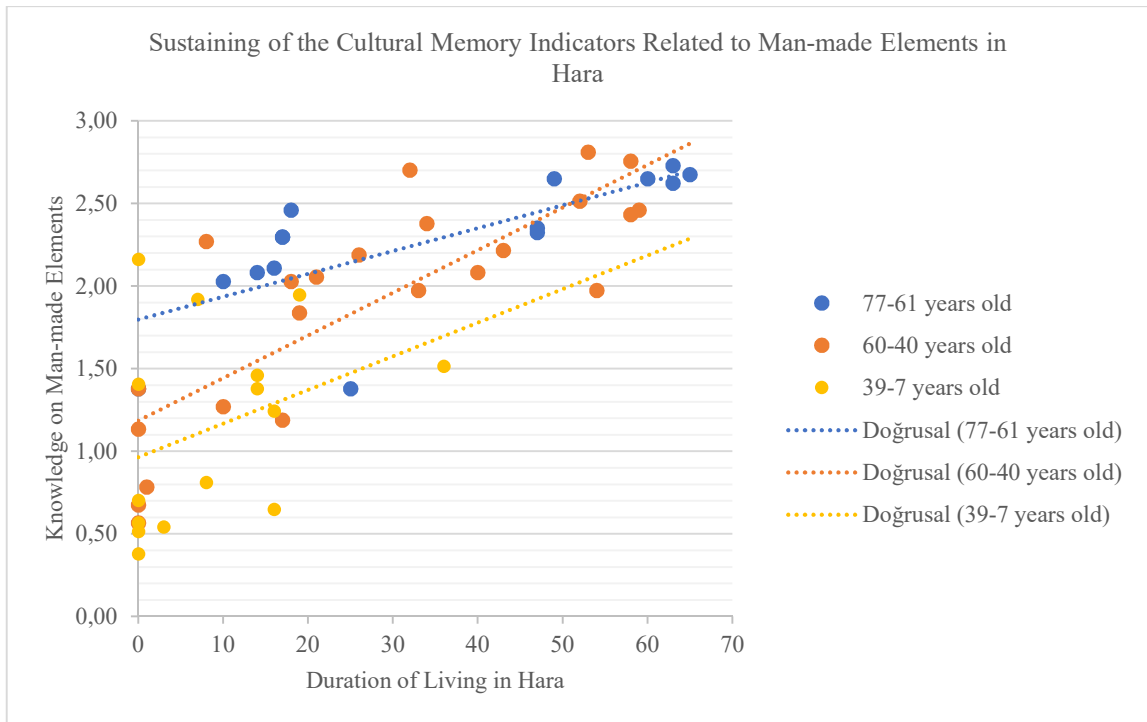


Figure 4.42. Relation of Knowledge Level – Duration of Living in Hara, Man-made Elements

CHAPTER 5

DISCUSSION

In this section, the data obtained by applying various methods within the scope of the thesis on Hara cultural landscape are correlated. For this purpose, the parameters of cultural memory and their roles in Hara case, cultural memory concepts of Hara, the corresponding evaluations in the selected abroad examples, the sustaining levels of Hara's cultural memory indicators, and the outputs related to landscape change are discussed and their statistical analysis is presented. However, in the reviewed national examples, the landscape change is questioned through the landscape character (Yıldırım, 2013; Çelenk, 2017; Yiğit, 2018; Ozturk Bektas, 2020). However, in none of these examples and other national theses on landscape alteration, the effect of this change on rural life, was examined.

5.1. Relationships among the Cultural Memory Parameters

Memory researchers working on cultural memory and related concepts test the continuity of cultural memory in a place with a series of parameters (see section 2.2.1 Formation and the Continuity of Cultural Memory in a Place, and Table 1.1). The order of these parameters is important (Halbwachs, 1950; Assmann, 1995; Mandolessi, 2017): For example, without the perception stage, there will be no storage in the brain, and without the existence of indicators, there will be no recalling. Within this frame, the parameters of sustaining of cultural memory can be grouped into three. The first issue regarding memory is the formation of cultural memory. It is expressed with three parameters (Table 1.1); first presence of real indicators, perception of indicators, and storage of a selected portion of the indicators in the brains of the individuals. All these phases take place in the past. The second issue is the reconstruction of cultural memory, corresponding to two parameters: presence of the real or representative indicators, and the act of remembering after being stimulated by the indicators. These occur at the present time. The third issue is the sustaining of the cultural memory as the identity of a group.

It involves three phases: sustaining the cultural memory, transmission from one generation to the other, and transformation of cultural memory as a reaction to the need of change. These three sets of parameters connect the past, present and the future (Assmann 2008, 61; Mandolessi 2017, 105). The indicators that define these parameters in a place may be intangible, tangible and natural, and tangible and cultural.

In the classical studies focused on value evaluations regarding intangible aspects of heritage in architectural conservation field (ICOMOS, 2003; ICOMOS, 2008; UNESCO, 2003), the stages of formation of memory, in which an intangible asset first exists, is perceived by a group, and stored in the brains of the members of that group are not mentioned. However, the presence of real or representative indicators in relation with a heritage place (ICOMOS 2003, Group 3) (UNESCO 2003, Article 2) such as the traditional activities (ICOMOS 2003, Preamble), traditional names of places and activities (UNESCO 2003, Article 14), or sounds and smells related to the heritage place are mentioned (ICOMOS 2003, Group 2). These stimulate the act of remembering. But the act of remembering itself is not emphasized in the conservation studies. How the cultural memory is sustained is explained with feeling of identity and belonging (ICOMOS 2003, Group 2). Transmission of know-how from generation to generation (ICOMOS 2008, Article 10), and transformation of spirit as a response to the need for change (ICOMOS 2008, Article 3) are also given credit in these studies.

This dissertation, which is focused on the case of Hara cultural landscape, tried to fulfil all the parameters in the order of their occurrence. Within this scope, the phases that are considered as indispensable for the continuation of memory by the SSH specialists, but not addressed so far by the conservation specialists are accentuated. For example, tea cultivation has been evaluated by attributing value to its first existence (P1). In the historical process, this agricultural activity has contributed to the formation of cultural memory starting with the post-1950 period, after it replaced corn cultivation (see section 4.1.3. Tea Cultivation). The intangible qualities that represent the first awareness of a necessity for an economic change in the cultivation of the agricultural areas, perception of the related processes by the community members (P2), and storage of the related visual and technical information in their brains (P3) were valued. All of these have played role in the formation of Hara cultural memory. Today, tea cultivation is the main livelihood of Hara village, so the tea gardens are real cultural memory indicators (P4). With the help of the visual questionnaire, the cultural memory of Hara people (act of remembering) was reconstructed after being stimulated by the indicators (P5): For example, *çayluği* (tea

garden), *hençkeli* (three-pot basket), and *limboza* (fern) have stimulated the cultural memory. Moreover, through the in-depth interviews and site observations, it is concluded that the cultural memory of tea cultivation creates feeling of identity and belonging in the hearths of the people of Hara Village (P6). The know-how of the traditional processes related to tea cultivation is transmitted from generation to generation in the community of Hara people (P7); yet it is transformed due to the modern way of life (P8): *hençkelis* were changed with large fardels, the process of picking tea sprouts by hand necessitated special tea scissors.

From the point of view of natural heritage, the conservation studies realized previously (Fowler, 2003; UNESCO, 2002; IUCN, 2006) do not emphasize the formation of cultural memory: The first existence of real indicators, their perception by the community and their storage in the brains are not considered. These studies attribute significance to the current existence of the relevant tangible natural indicators (UNESCO 2002, Article vii, Criteria viii, ix, x; IUCN 2006, Criteria 1, 2, 3, 5). In addition, they do not address the act of remembering, sustaining, transmission and transformation of cultural memory regarding a cultural landscape.

Within the scope of this thesis, based on the parameters of cultural memory developed by SSH specialists, a set of parameters has been proposed to evaluate the sustaining of cultural memory related with tangible qualities of natural heritage (Table 1.1). For example, the first presence of the Arılı (*Pizxala*) Stream as a natural element that specifies the place of Hara as a potential settling location (real indicator) with its awe inspiring view is attributed value (P1). The perception of the outstanding qualities of Arılı Stream by the Lazi people coming to this place (P2), and the storage of this understanding in their memory (P3), and thus the formation of the cultural memory of the Hara cultural landscape in the brains of Hara people are given importance. Moreover, through the help of the site survey and in-depth interviews, its presence as a real indicator (swimming in the stream, sitting on the stream-side and having a picnic, waking up with the sound of the stream in the morning, etc.) and its existence as a representative indicator (reviving the activities related with the stream in other places) were conceived. This formed the basis for the visual questionnaire (P4). People of Hara recalled reminiscences of Arılı Stream after being stimulated by the relevant indicators in the visual questionnaire; e.g. red-spotted brook trout, *saçma*, etc. (P5). This shows sustaining of cultural memory related with the natural values of Hara (P6). It is transferred to future generations as a heritage that characterizes the relationship between human and nature (P7). However, this

relationship was transformed as a result of the alteration of the interaction of people with nature (P8); e.g. banning stream fishing because trout is becoming extinct, spending less time by the stream due to changes in agricultural practices.

In the studies that consider the criteria for attributing value to a tangible cultural heritage, the current presence of the relevant indicators is emphasized (UNESCO 2005, Criteria i, ii, iii, iv, v; UNESCO 2008, II.E), but the first existence of real indicators, their perception by the community and their storage in their brains, which define the formation phases of the cultural memory, are not mentioned. In addition, parameters of remembering, sustaining, transmission and transformation of cultural memory regarding the cultural landscape are not within the scopes of these studies.

In this study, based on the parameters of cultural memory of the SSH field, a set of parameters has been proposed to evaluate the sustaining of cultural memory related to tangible qualities of cultural landscapes (Table 1.1). For instance, first presence of an *aşhane* room (*oxomonduli*) in a traditional rural house in Hara (P1) is important for the cultural memory in Hara cultural landscape, since it is one of the indicators representing the social based culture in Hara. The perception of this place during a *meci* gathering by the people of Hara (P2), and its storage in their brains (P3) are attributed value as they are the phases of formation of cultural memory. Today, unfortunately, only one *aşhane* room (Kitapçı House, 1771) has remained in Hara village, showing its original features. It is presented as a real indicator. In all other historical rural houses, the floors and ceilings of the *aşhane* are timber-covered, and the kitchen function is taken to another place. *Aşhanes* and the utensils used in these spaces are mainly representative indicators (P4). Even the space has changed in great extent, being in an *aşhane* stimulates recalling of some gatherings, activities, meals, etc. (P5). As assessed with the results of the visual questionnaires, cultural memory related to *aşhane* room (*meci* culture, winter food preparations, etc.) is sustained in Hara (P6), and the qualities of this place and related memories are transferred to future generations as heritage to some extent (P7). Even the place itself was transformed completely as a response to the change in the way of rural life, its social and cultural qualities are sustained (P8).

5.2. Relationships among the Cultural Memory Concepts

The people of Hara remember and reconstruct their cultural memory: 1.77 out of 3 points. The cultural memory concepts in Hara cultural landscape may be listed from the most remembered to the least remembered as follows: corn cultivation, winter food preparations for people, hazelnut cultivation, kiwi cultivation, entertainment culture, *meci* culture, tea cultivation, cattle-raising, man-made elements, fauna and flora, fishing with *saçma*, and Laz language (*Lazuri Nena*) (Table 5.1. and Table 5.2.).

Out of the five international examples examined in this thesis, rural life (agro-pastoral way of living, and rice cultivation) in two, man-made elements (preserved traditional settlement 17th and 18th centuries, and vernacular Gassho-style dwellings) in two, fauna and flora (overlapping fauna and flora zones) in one stand out. Although different ethnic groups are mentioned in the examples of Rice Terraces of the Philippine Cordilleras and old village of Hollókő in Hungary, the language issue is not explicitly mentioned. In the example of Hara cultural landscape, language comes to the fore as a result of in-depth interviews and field studies.

In none of these five examples of WHL, the tangible or natural elements of the cultural landscape were questioned by considering their relationship with the intangible elements. In the cultural landscape area of the Philippine Cordilleras, where the Iffuago ethnic group lives, the cultural relationship of the people with nature has been mentioned in a very limited scope.

In the below, the concepts that play role in the evaluations of the World Heritage Committee in identifying rural cultural landscapes as heritage are compared one by one with the concepts of this thesis for evaluating Hara as heritage. Ranking of each concept with respect to its contribution in the accumulation of cultural memory is stated.

5.2.1. Agricultural Practices

The World Heritage Committee has valued a variety of indigenous agricultural practices in the rural cultural landscapes: rice in the case of Philippine Cordilleras, mulberry in the case of the historic villages of Shirakawa-go and Gokayama in Japan; fruits, vegetables and vines in the case of the old village of Hollókő in Hungary, a wide variety of agricultural products in the case of the cultural landscape of the Causses and

the Cévennes, and vine in the case of Fertő / Neusiedlersee cultural landscape in Austria and Hungary. In this thesis, corn cultivation is evaluated as the agricultural practice indigenous to the East Black Sea Region, which Hara is part of. It was ranked as the highest significant cultural memory concept. In the evaluations of the World Heritage Committee, agricultural practices, their reflections on the cultural and physical environment, and transfer of know-how in the mentioned rural landscapes were considered (UNESCO, 2019). It is assumed that these agricultural processes should be remembered and reconstructed in the brains of the related local communities. However, this is not stated clearly. This thesis has ranked the related agricultural processes with reference to their remembering and reconstruction amounts.

Agricultural process of corn cultivation is recalled at the highest level among the concepts (Table 5.1. and Table 5.2.). The agricultural processes have been preserved, but the practices have totally changed (Table 6.1.). There is no experiencing of *meci* throughout the process, since corn is cultivated on small fields (*getasule* – vegetable garden) today.

The process of hazelnut cultivation is recalled at the third level. Even though hazelnut gardens are preserved physically, tea cultivation took the place of hazelnut cultivation for earning income. This situation generates neglect of hazelnut gardens and/or diminishment in the amount of the related practices.

The process related with tea cultivation continue to exist as a cultural memory concept at the seventh level. Since this agricultural practice has been prevalent in Hara since the 80s, it includes practices that can be considered relatively new. With the income accumulated by tea cultivation, children of most of the farmer families immigrated for higher education. The farmer families who moved to other cities are able to cultivate tea since it does not need constant care. Although some families still take care of their tea gardens today, the tea harvests are led by *yarıcı*s or seasonal workers in the majority. *Yarıcılık* system is main land-caring type in these days.

The agricultural process of kiwi cultivation sustains the intangible values at the fourth level (Table 5.1. and Table 5.2.). The reason for attributing value to this cultural memory concept is the formation and continuation of a new agricultural practice as a part of the rural life. All the farmer families started to plant some amount of kiwi in the late 1990s. However, it brought lower yield than expected, and additional irrigation and expense were required. Consequently, kiwi agriculture has not dominated Hara rural

landscape. Nowadays, many families have started to grow kiwi for their own consumption only.

5.2.2. Animal Husbandry and Fishing

Animal husbandry was mentioned in detail in three of the five international examples (historic villages of Shirakawa-go and Gokayama, cultural landscape of Causses and the Cévennes, and Fertő/Neusiedlersee Lake area). In these 3 examples, silkworms (historic villages of Shirakawa-go and Gokayama), sheep (cultural landscape of Causses and the Cévennes and cultural landscape of Fertő / Neusiedlersee) and horses (cultural landscape of Fertő / Neusiedlersee) are significant as the major livelihoods of the local people. The processes related to animal husbandry should be remembered and reconstructed in the brains of the related local community, although it is not underlined.

Although almost no cattle are raised in Hara today, except a small number for milk supply; the process of cattle-raising has sustained its intangible value at the eighth level. This is because the current dominant farming practice (tea cultivation) does not require animal labor. In addition, cattle were the source of nourishment, a necessity for living in the past, but because of today's living conditions, access to food sources is easy, so these animals are no longer needed. Those who want to make and consume their own dairy products produce these goods by purchasing raw milk from a very limited number of people who have cows.

The processes related with fishing with *saçma* continue to exist as a cultural memory concept at the eleventh level. This specific type of fishing necessitates know-how transfer from generation to generation. Local fish, red spotted brook trout, was caught from the Pişxala Brook, especially when the river was cloudy. It was one of the main food sources in Hara. After fishing, *saçmas* were hanged to the beam of the *avla* to be cleaned, dried and repaired with a special fork-like needle. Fishing from the Pişxala Brook was completely banned in the early 2010s, as the trout is in danger of extinction as a result of mixing of high amount of chemical fertilizers used in tea agriculture to the brook water (Cengiz 2019, Interview with C.C.)(GOLA, 2019). Fishing or any type of hunting is not mentioned in any of the 5 world heritage examples.

5.2.3. Traditional Way of Life

In all of the five World Heritage examples, entertainment culture is not mentioned as a social extent of the cultural landscape. It was not evaluated in the selection of these five examples to the world heritage list. However, in other sources -especially travel blocks, introductory pages of local governments- it is seen that Hollókő and the Philippine Cordilleras traditionally continued their entertainment culture in general (Dávid, 2020; tripsavvy, 2023). In Hollókő, the easter festival of Palócz culture still continues (Dávid, 2020). In Philippine Cordilleras, the local entertainment culture has changed with the effect of tourism in the form of shows that make money (tripsavvy, 2023).

Entertainment culture in Hara cultural landscape is evaluated to have preserved its relevant intangible qualities at the fifth. These activities were culture based, tradition inclusive; and coming along with *mecis*, gatherings and celebrations. Some were specifically performing with *tulum* or *kemençe* (*horon* dance), oral history (*mesele* telling), or interactive relation with the landscape (*ogoğu*). Today, however, due to changing agricultural practices and rural way of life, most of these activities have decreased in frequency, and some have almost disappeared (Table 6.1.). Despite this, the degree of being remembered by the people of Hara is high.

Collective practices are part of rural way of life. However, the World Heritage Committee has not credited these collective practices for the selected examples (UNESCO, 2019).

In Hara, *meci* culture has preserved its relevant intangible values at the sixth level. It is not only collective work, but also performance of socio-cultural activities as an inseparable part of daily rural life, comes with big organizations of collective work with songs, games, stories and dances. Sustaining of collaboration spirit and know-how throughout generations, indorsed social bounds. As a result of today's rural living conditions, there is only small-scale *meci* gatherings in individual families in daily rural life. Projects to revive the *meci* culture by the local government are at the forefront. So, it is remembered and reconstructed, but its connection with extensive agricultural production activities has weakened. Within the scope of the thesis, *meci* culture is discussed as a part of Hara's indigenous culture, with its socio-cultural aspects. In none of the examples of the examined world heritage list, collective cooperation practices such as *imece* are not mentioned. However, in all five examples, socio-cultural aspects of the related cultural landscape were discussed in detail and given importance. So, it has not

been understood whether collective cooperation practices like *meci* contribute to the reconstruction processes in the brains of the local community in these cultural landscape areas.

The process of winter food preparations for people has sustained its intangible value at the second level. The authenticity of the tradition itself has been preserved, but the utensils have been renewed extensively with their contemporary counterparts. The processes are inherited from one generation to the other, and unite the community with their significance in social memory. For none of the five cultural landscapes selected from the world heritage list and reviewed, winter food preparations are not mentioned as an element of the related cultural landscape. For this reason, it cannot be interpreted whether winter food preparations have an effect on the sustaining of memory in these cultural landscape areas.

5.2.4. Man-made Elements

Man-made elements were discussed in detail in all of the 5 cultural landscape examples examined from the world heritage list. In addition to traditional architecture such as Gassho-style dwellings (historic villages of Shirakawa-go and Gokayama), different types of structures specific to the site such as *drailles* (drove roads) (Causses and the Cévennes), irrigation systems Rice Terraces of the Philippine Cordilleras), 18th and 19th century palaces (Fertö / Neusiedlersee cultural landscape), etc. are also discussed. Since in all of the examples man-made elements are important actors of the cultural landscape, they should be playing role on the sustaining of the cultural memory in those places.

Built environment in Hara is the reflection of the traditional rural way of life. The man-made elements in Hara sustain their intangible values at the ninth level (Table 5.1. and Table 5.2.). Most of the features are sustained, and most of the functions are continuing, except the *bağus*, *žkamanganas*, and *omc'etelas* (Table 6.1.). Due to contemporary needs of modern life, and lack of a conservation plan, traditional houses are abandoned and dilapidated day-by-day.

5.2.5. Local Language

Language is mentioned only in one of the examples reviewed: Rice Terraces of Philippine Cordilleras. Although a direct language-related evaluation was not made in this example, the presentation of indigenous names of the landscape elements points out that the local language has been sustained. For example, "muyong" used here as a place name in the landscape can make local people remember many memories related to the landscape.

In Hara, the processes related to Laz language continue to exist as a cultural memory concept in Hara at the twelfth –lowest- level (Table 5.1. and Table 5.2.). Its usage as the mother tongue by the whole community is sustained as the major element of all oral traditions, as the symbol of Laz identity and as the representative of sense of belonging. Nevertheless, there is a great decrease in its use among new generations. This has caused the language to have risk of being lost (Table 6.1.) even the use of language in daily life in Hara stimulates the reconstruction in the brains of the people of Hara.

5.2.6. Flora and Fauna

While evaluating rural landscapes, the World Heritage Committee considers preservation of flora and fauna. In all of the five international examples, fauna and flora are given importance and reviewed in detailed in the accepting criteria of WHL. For example, the case of Fertö / Neusiedlersee cultural landscape of Austria and Hungary is the overlapping area of various fauna and flora zones. Consequently, fauna and flora should be important actors of sustaining the cultural memory of this cultural landscape.

Fauna and flora in Hara cultural landscape have preserved its relevant intangible values at the tenth level (Table 5.1. and Table 5.2.). Fauna and flora are interwoven with the rural life in Hara cultural landscape, not only as natural elements, but also in culture; *mecis*, tales, treatments, foodways, livelihood, etc. Human-nature relationships are very strong for the community of Hara. Nowadays, some species are facing the risk of extinction, many elements of the flora are less fertile, or their usage in daily life has decreased, fruit trees are giving much more less crop, the plants which used to be medicine are no longer used. Consequently, human relationship with fauna has also decreased significantly.

5.3. Relationships among the Cultural Memory Indicators

The indicators, which are the smallest fragments of the cultural landscape, have not been mentioned in both the foreign examples selected from the World Heritage List and the national ones selected from the theses archive (see sections 2.3. Similar Rural Cultural Landscapes on the World Heritage List, and 2.4. Similar Cultural Landscapes in Turkey). Regarding Hara, the variation in the amount of remembering and reconstruction with respect to age and duration of living in the village is presented in this section.

Considering all interviewees, the indicators above the 2.50 average are *tikina* (small basket for the back), *mtuti* (bear), *puci* (cow), *lazutiş gyari* (corn bread), *feli* (pumpkin), *lu* (kale), *urženi* (grape), *ožiloni* (fruit collecting tool), *uškuri* (apple), and *kapça princoni* (anchovy with rice). Among these ten indicators, two of them are directly related to agricultural production, six of them are related to fauna and flora, and two of them are related to culinary culture. In the observations made in the field, it has been understood that these indicators have a strong connection with the culture of the place.

Thirty out of eighty-six indicators are below the 1.50 average. While fourteen of them are elements of fauna and flora, six of them are man-made elements, four of them are local food, two of them are related with agriculture, two of them are related with winter preparations, one of them is related with fishing and one of them is directly related to handicrafts. *Sipsil* (Eurasian sparrowhawk), *çakatura* (stone and mud filled timber frame wall system), *galikaču* (beaver), *kaču nena* (tongue fern), and *mzkvičura* (rabbit) are the indicators with the lowest recall rate. This results are not surprising, since *çakatura*, *galikaču*, and *mzkvičura* are indicators that even the oldest generation surveyed has not directly contacted with, but learned or heard from the previous generation as a “post-memory”²⁵. *Çakatura* is an old –mostly lost- building system of vernacular houses; the primitive version of the cell-filled system, generally available with lime plaster on it. *Galikaču* and *mzkvičura* are animals that used to be hunted by the previous generations for making hats of their furs.

²⁵ Post-memory: remembering of next generations, by means of oral history, objects, and practices (Mandolessi 2017, 106).

5.4. Experiencing the Alteration of the Landscape

Alteration of the rural landscape has not been mentioned in the evaluations of the World Heritage Committee. In the five examples selected from abroad, there was no radical change addressed in the landscape appearance in the criteria of selection. All are examples where the field of agricultural activity has narrowed. As a result of this, the amount of production decreased, but no change was observed in the type of production except one. In the rice terraces of Philippine Cordilleras, taro was cultivated before rice, but in the same terrace pools (Acabado 2012, 286). So the appearance of the landscape was not altered because of this crop change. Therefore, it will not be possible to discuss a different perception for these examples depending on age. In addition, this issue has not been discussed since there is no data on the duration of living of the inhabitants in that cultural landscape in these foreign examples.

The national rural landscape examples were only discussed with diminishment in the size of agricultural areas because of new constructions. In the theses on rural landscapes of Turkey, the type of agriculture has changed, the amount has decreased, and the agricultural areas have decreased due to structuring. However, this change has not been read in relation to the conservation discipline. No information has been produced about how the inhabitants perceive this change according to their age groups or the length of time they have lived there. Therefore, within the scope of this thesis, these examples are not discussed with the role of landscape change on the people.

The alteration of landscape appearance in the rural landscape of Hara village played a drastic role in the cultural memory of the Hara people. In the Hara cultural landscape, the landscape's appearance has been changed politically for economic reasons (see section 3.2. Social and Economic Characteristics). Such radical landscape changes can lead to ecological, historical and cultural losses in cultural landscapes (Roberts 1994, 135). Thus, there may be some loss in the feeling of belonging to the place and culture (Van Eetvelde and Antrop 2009, 902).

The change of the landscape in Hara is directly related to the widespread of tea plantation. For this reason, 3 age groups created while measuring the sustaining of cultural memory in the cultural landscape of Hara were selected considering the physical and economic change thresholds that come with tea cultivation; people between 77-61 years old, people between 60-40 years old, people between 39-7 years old (Table 5.1).

Effect of this change on the sustaining of cultural memory in Hara was also measured by considering the criteria of duration of living (Table 5.2).

Table 5.1. Amount of remembering and reconstructing cultural memory for different age groups

Cultural Memory Concept	77-61 years old (15 People)	60-40 years old (23 People)	39-7 years old (15 People)	Knowledge on the Cultural Memory Concept
Corn Cultivation	2.34	2.13	1.35	1.97
Hazelnut Cultivation	2.16	2.04	1.43	1.90
Tea Cultivation	2.21	1.94	1.30	1.83
Kiwi Cultivation	2.17	1.99	1.42	1.88
Cattle-raising	2.15	1.93	1.33	1.83
Fishing with <i>Saçma</i>	1.91	1.77	1.24	1.66
Meci Culture	2.19	1.98	1.32	1.85
Winter Food Preparations	2.37	2.04	1.25	1.91
Language	2.03	1.66	0.85	1.54
Entertainment Culture	2.35	1.99	1.24	1.88
Fauna and Flora	2.01	1.83	1.20	1.70
Man-made Elements	2.27	1.90	1.15	1.79

The group over the age of 60 is the group with the most knowledge on each concept. This group consists of people that have both personally experienced the pre-tea cultivation period and maintained the relevant traditions and Laz language. They are the generation who experienced indicators in their original situation ('real cultural memory indicators'). Therefore, it is the group with the best recall rate. In this group, cultural memory scores are between 2.62 and 2.10, except for tree people, who has a low average due to personal interests and limited years spent in Hara.

For the group of people over the age of 60, winter food preparations for people, entertainment culture, and corn cultivation were the 3 concepts that stood out. Yet, Laz language (Lazuri Nena), fauna and flora, fishing with *saçma* are the ones that have the lowest recall rates (Table 5.1.).

People between the ages of 40-60 were exposed to real indicators in their childhood, some of them witnessed the relationship of the previous generation with these indicators. However, in the cultural landscape of Hara, which has changed with the tea monoculture, these indicators have disappeared, sometimes decreased, and sometimes changed shape. Therefore, exposure to real cultural memory indicators has decreased. These people have experienced the indicators in their transformed form, that is,

'representative indicators' have taken the place of real indicators in their memory (see section 2.2.1 Formation and the Continuity of Cultural Memory in a Place).

Moreover, this group corresponds to mostly the population who has gradually left Hara for higher education after the tea-tree cultivation became widespread and brought good money to farmers in 1980s (Appendix D). Consequently, the effect of duration of experiencing the Hara cultural landscape on this group can be clearly seen from the graphs (see section 4.2. Assessment of Cultural Memory of Hara Village). The gradation of recall of cultural memory concepts in the 40-60 age group is the same as that of general results of all participants, because the duration of living in Hara factor is gradually distributed for this group.

For the group of people 40-60 years old, corn cultivation, winter food preparations for people, and hazelnut cultivation were the 3 concepts that stood out. Yet, fauna and flora, fishing with *saçma*, and Laz language (Lazuri Nena) are the ones that have the lowest recall rate (Table 5.1.).

With the assessments, it is seen that the group under the age of 40 has the lowest cultural memory score. It can be said that the duration of living in Hara has little effect on the cultural memories of this group. Their scores are more related to personal interest and intellectuality. It is thought that the reason for this situation is that these people were only exposed to representative cultural memory indicators and did not experience real indicators. They experienced the landscape after the change.

For people under the age of 40, the results are as follows; The highest 3 concepts are hazelnut cultivation, kiwi cultivation, and corn cultivation, the lowest 3 concepts are fauna and flora, man-made elements, and Laz language.

In addition, the level of knowledge increased as the duration of living in Hara increased for each cultural memory concept without exception (Table 5.2). It has been shown that the duration of experiencing the landscape has a positive effect on memory. There are individual exceptions, which may be for reasons of personal interest, intellectuality, or memory capacity of their brains.

Table 5.2. Amount of remembering and reconstructing cultural memory with respect to duration of living in Hara

Cultural Memory Concept	More than 40 years (14 People)	20-40 years (8 People)	1-19 years (20 People)	Never (11 People)	Knowledge on the Cultural Memory Concept
Corn Cultivation	2.62	2.26	1.83	1.17	1.97
Hazelnut Cultivation	2.45	2.06	1.85	1.17	1.90
Tea Cultivation	2.41	2.19	1.70	1.08	1.83
Kiwi Cultivation	2.38	2.23	1.80	1.14	1.88
Cattle-raising	2.39	2.00	1.75	1.11	1.83
Fishing with <i>Saçma</i>	2.15	1.75	1.61	1.08	1.66
Meci Culture	2.44	2.09	1.77	1.08	1.85
Winter Food Preparations	2.62	2.17	1.78	1.05	1.91
Language	2.31	1.83	1.41	0.57	1.54
Entertainment Culture	2.65	2.08	1.73	1.02	1.88
Fauna and Flora	2.28	1.88	1.62	0.98	1.70
Man-made Elements	2.51	2.03	1.63	0.99	1.79

5.5. Statistical Evaluation

The effects of age and duration on the twelve cultural memory concepts and the sustaining of cultural memory in Hara were evaluated with the statistical program. Obtained results are presented in the table below. As a result, **it is understood that both age and duration factors have a positive and significant effect on the sustaining of cultural memory in Hara cultural landscape.**

Table 5.3. The effect of age and duration on the cultural memory²⁶

	Corn Cultiv.	Hazelnut Cultiv.	Tea Cultiv.	Kiwi Cultiv.	Cattle-raising	Fishing with <i>Saçma</i>	Meci Culture	Winter Food Prep.	Laz Lang.	Entertainment Culture	Fauna and Flora	Man-made Elem.	Cultural Memory
Effect of Age Constant	*	***	*	***	**	**	**	-	-	-	**	-	**
Effect of Duration Constant	***	***	***	***	***	***	***	***	***	***	***	***	***

²⁶ The number of stars shows the effect of the relevant constant (age or duration) on the knowledge of the cultural memory concept. For further information, see section 1.5. Methodology.

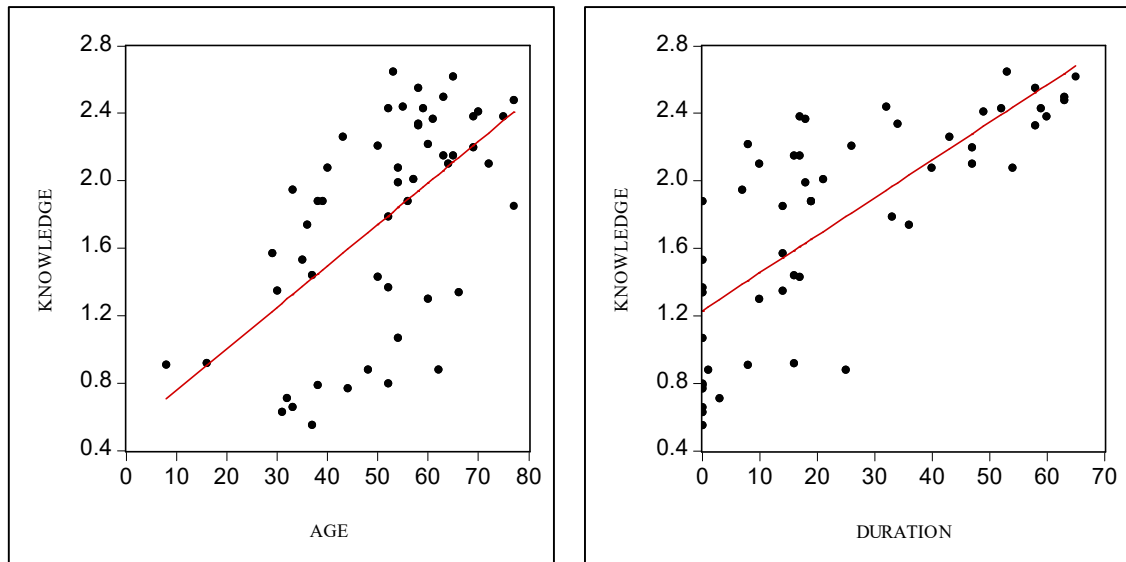


Figure 5.1. Regression Analysis of Cultural Memory Knowledge Level with respect to Age and Duration of Living in Hara

The graphs generated with the program also show that both constants have a positive effect on cultural memory knowledge. As the age or the duration of living in Hara increases, the knowledge of the people on the rural cultural landscape of Hara village generally increases.

In summary, the assessments of the analysis data made in the excel program and the controls made in the program gave similar results. For example, it has been emphasized in the assessment section that the level of knowledge on winter preparations is more affected by the duration of living in Hara and personal interest rather than age. In the regression analysis, it was concluded that duration has impact on this concept.

CHAPTER 6

CONCLUSION

In the conservation field, the significance of a heritage place is determined by attributing value to its tangible and intangible qualities. However, the formation phase of these values is overlooked. In the field of SSH, the process of formation of cultural memory with regard to a place is given importance in order to understand the cultural memory in the related place. In this dissertation, all of the phases of cultural memory accumulation in terms of rural way of life in a heritage place are given importance, because cultural landscapes are living and changing. **This study presents a new methodology for evaluating the heritage qualities regarding the rural way of life: A set of parameters for assessing the sustaining of cultural memory in a rural landscape was proposed.**

The chain of formation (first existence of real indicators, their perception by its community and their storage in their brains), reconstruction (presence of the real or representative indicators, and the act of remembering after being stimulated by the indicators) and sustaining (sustaining the cultural memory, transmission from one generation to the other, and transformation of cultural memory as a reaction to the need of change) is continuously repeated. This requires a dynamic value-based approach. Within this scope, the goal of this research was to utilize cultural memory as a mean to gain a deeper comprehension of the rural way of life that characterizes a heritage place. Additionally, the study aimed to propose an approach to assess the significance of such cultural landscapes in a more comprehensive way to aid their conservation and management. This approach allowed for a more thorough examination of the depth of intangible qualities found in the landscape within the limits of rural way of life. It made possible to develop a comprehensive strategy for discussing and protecting the related intangible values.

With this study, it has been revealed that it is possible to apply the methods used by researchers working in memory-related disciplines to measure the amount of cultural memory accumulated by indigenous people of rural landscapes. It is important to consider

these parameters in order to understand the continuity of cultural memory concepts in a cultural landscape.

Traditional practices are discussed in great detail because these intangible traditional practices are very important for defining and assessing cultural memory in a place. However, for the cultural landscapes from WHL, these issues were not given enough attention as a criterion of selection. It is possible that data on the intangible attributes of these areas may have been collected, but intangible issues were not considered as a primary value for inclusion on the list. Moreover, the existence of tangible qualities that provide acceptance is handled with its current state of existence. In summary, when the WHL is compared with the evaluation parameters suggested by this thesis, the criteria for the WHL do not meet the stages before the 4th parameter (first presence, perception and storage of a real indicator in the brains of a community) presented in this thesis.

It is obvious that the change of the landscape is a positive input in the region's economy. However, it has been revealed that it has caused the human-nature relationship to weaken to a great extent. Subsequently, some of the indicators such as *žkamangana* (timber water machine), *čambre* (stone-mortar), and *bardi* (conic haystack), which have role in the sustaining of cultural memory in Hara, were directly or indirectly affected by this change. In the cultural landscape of Hara, cultural memory is sustained less or does not last through these specific indicators.

In the cultural landscape of Hara, cultural memory sustains through the cultural memory concepts and cultural memory indicators presented within the scope of the thesis, although some of them are partially. In Hara, each farmer family still grows enough corn for itself. Culinary culture is based entirely on local products. The entertainment culture, which is an important part of the social aspect of the Hara society, continues to some extent with some changes. In addition, the daily language is still *Lazuri Nena* (Laz Language). Even some indicators that have completely disappeared from the nature of Hara continue their role in cultural memory, albeit partially; *žkamangana* (timber water machine), *omc'etela* (compost), *ogožu* (hazelnut seeking game), etc.

In Hara, *řikina* (small basket for the back), *mtuti* (bear), *puci* (cow), *lazutiš gyari* (corn bread), *feli* (pumpkin) are more effective in the continuation of cultural memory. On the other hand, *sipsil* (Eurasian sparrowhawk), *čakatura* (stone and mud filled timber frame wall system), *galiķařu* (beaver), *ķařu nena* (tongue fern), and *mžkviřura* (rabbit) are the indicators with the lowest recall rate.

The storage, forgetting, recalling and remembering tools of memory field are certainly affective in understanding the sustaining and transmission of values in Hara rural landscape. So they may be used in the field of architectural conservation in order to better understand the formation, sustaining, and transmitting of values attributed to this heritage place.

Although the first existence and perception stages are thought to be effective, the historical information detail obtained was insufficient in this case study. The generation that can be went back the most with field research is a group of people between the ages of 60-77. This generation has learned some cultural memory indicators as ‘post-memory’ from its previous generations (for example, beaver) by the means of oral history. Such information about the perception of landscape elements such as tea and kiwi, which have joined the landscape later but have now become a part of the landscape tradition, and the process of gathering their knowledge in mind, could be observed with all the parameters presented. In conclusion, the assumption of the thesis is partially fulfilled.

Hara rural landscape has demonstrated all kinds of cultural landscape elements such as Laz language as intangible, vernacular architecture as tangible, and flora as natural. These kinds of elements and their relationship are represented in rural landscape of Hara. All of these elements are interwoven with the rural community in here. In the cultural landscape of Hara, identity and belonging can be observed even in those living far from here. For this reason, it has been possible to assess how much place they have in the memory of this rural community.

Intangible qualities are critical in Hara village in sustaining the rural landscape. Memory recording in the area will be important for transferring the qualities and values of this area and similar areas to the future. It is important to use the eight parameters designed with the help of SSH field within the scope of this thesis in order to conserve the rural cultural landscapes and transfer them to the future safely. In fact, adapting these parameters in all conservation sites and using them more actively will be a positive development for the conservation field.

In addition, within the scope of the thesis, threats on the sustaining of cultural memory concepts were determined and measures were suggested for the cultural landscape of Hara (Table 6.1.). Optimization of the whole process of agricultural management, enhancement of health and education opportunities, and development of a marketing model for the indigenous agricultural products are required for the sustaining of agricultural activities and the tradition of meci culture which is related to them. In

addition to these, rehabilitation and enhancement of local corn and hazelnut farming areas is important for the continuity of these agricultural activities in Hara rural life. Balancing of tea cultivation with indigenous agriculture, and assessment of empty land in terms of its suitability for tea cultivation, which is the main agricultural practice in Hara today, has been proposed. Moreover, assessment of kiwi cultivation in terms of its suitability to the lands and its economic benefits is suggested.

Similar to winter food preparations, it will be beneficial for Hara rural life to provide new brands and production units specific to Hara for dairy productions. These organizations will contribute to cattle-raising, which is almost a lost custom of rural life in Hara.

Fishing in the Pi3xala River is forbidden, because the indigenous Red Spotted Brook Trout is almost extinct due to the pollution of the river with chemical fertilizers used in tea cultivation. Hence, development of an agriculture management policy, and sincere control mechanisms aimed for natural preservation is important measures for the sustaining of the tradition of stream fishing with *saçma*.

Meci culture is tried to be reviewed by the local government through various organizations. In addition, integration of *meci* culture into contemporary way of life is required.

Winter food preparations in Hara are altered in terms of utensils and team-work, yet the way food is prepared is still sustained. Development of brands specific to Hara, and establishment of production units in the village is suggested. These organizations can provide both economical income and spirit of social collaboration.

The new generation speaks Laz language in a limited amount. Through improvement of related dissemination, communication and training means, the sustaining of local language -Lazuri- can be supported.

Entertainment culture is interwoven with daily rural life in Hara, so it is an important element of the rural cultural landscape. Interpretation of the indigenous entertainment manners within contemporary socio-cultural qualities is suggested.

Moreover, in the nature of Hara, some species are facing the risk of extinction: beaver (*ğalikāt'u*), red spotted brook trout (*karmaxa*), etc. They became less fertile, or their usage in daily life decreased. Hence, human relationship with fauna and flora has decreased significantly. Development of a green policy, and sincere control mechanisms

Table 6.1. Cultural Memory Concepts of Hara Cultural Landscape

✚ Sustaining of Authenticity (some reduction of frequency is possible)

▲ Sustaining of the Tradition but with Major Changes

✘ Fully or Almost Disappeared

Cultural Memory Concept	Characteristic	Familiarity with Indicators	Before Tea Monoculture		After Tea Monoculture					
			Reason for Attributing Value	Alteration/Change	Reason of Alteration	Authenticity	Threat	Suggested Measure		
With Cultural Aspect	Corn Cultivation	Labor-intensive agricultural process for all year-long, main nourishment, cultivated for the own consumption. Always goes through with <i>meci</i>	1,97	Continuation of agricultural practices interwoven with <i>meci</i> and its social extends in all steps of the process. Sustaining of collaboration spirit and know-how throughout generations. Singing traditional songs during the process.	Individual action throughout the process – no experiencing of <i>meci</i> . Corn is cultivated on small fields (mostly in <i>getasule</i>), in small amounts	change in agricultural live hood crop and agricultural practice which became a monoculture; tea gardens took place of corn fields	▲	conversion of cornfields into tea gardens	optimization of the whole process of agricultural management enhancement of health and education opportunities development of marketing model on indigenous agricultural products	rehabilitation and enhancement of indigenous corn cultivation
	Hazelnut Cultivation	Labor-intensive agricultural process just for specific time period, cultivated for income. Always goes through with <i>meci</i>	1,90	Continuation of agricultural practices interwoven with <i>meci</i> and its social extends in all steps of the process. Sustaining of collaboration spirit and know-how throughout generations. Singing traditional songs.	Often laborers work throughout the process, limited interaction of the landowners with the hazelnut cultivation. Shelling is done by a rented machine called <i>patos</i>	change in main agricultural practice; tea cultivation took place of hazelnut cultivation as income,.	▲	lack of maintenance		rehabilitation of indigenous hazelnut cultivation
	Tea Cultivation	Since 1950s, a meta agricultural product, cultivated for income, monoculture since 80s.	1,83	Enrichment of community relationship with the landscape by attending to taking care of the plantations as well as the tea harvest, transmission of know- how to next generations	All organization and coordination of tea agriculture is still making by the landowners, but selling in <i>çay alim yeri</i> . <i>Yarıcılık</i> system is main land-caring type in these days.	tea cultivation brought more money to the farmer family, so children of most of these families got higher education. This caused to immigration to big cities.	▲	migration of young people of Hara to metropolitan cities		balancing of tea cultivation with indigenous agriculture
	Kiwi Cultivation	Since 1990s, high maintenance plant; needs additional irrigation and seasonal debranching; but easy to collect	1,88	Formation and continuation of a new agricultural practice, as a part of the rural life. All the farming families planted more or less quantities of kiwi plant in late 1990s.	It brought lower yield than expected, and nowadays many families have started to grow kiwi for their own consumption only.	use a soil for many different crops is a traditional practice; did not work for the kiwi. yield was lower than expected.	✚	migration of young people to metropolitan cities		assessment of kiwi cultivation for its suitability and its economic benefits
	<i>Meci</i> Culture	Not only collective work, but also performance of socio-cultural activities with songs, games, stories and dances as an inseparable part of daily rural life, community based, traditional.	1,85	Sustaining of the spirit of social collaboration in every phase of traditional rural life. Sustaining of collaboration spirit and know-how throughout generations, indorsed with social bounds, with singing traditional songs and <i>atma türkü</i> , playing whip game, dancing <i>horon</i> , telling <i>meseles</i> .	Only small-scale <i>meci</i> gatherings in family in daily rural life. Reviving by municipal administration by organizing <i>meci</i> gatherings	change in agricultural live hood crop and agricultural practice which became a monoculture	▲	dominance of agricultural activities that do not require <i>meci</i>		integration of <i>meci</i> culture into contemporary way of life
	Winter Food Preparations	Preparation and storage processes (e.g. making molasses, pickles, drying persimmon, etc.) with the help of specific utensils and know-how	1,91	Sustaining of the process (e.g. <i>Fasülye turşusu</i>) and authentic names (<i>lobya çaxala</i>); living tradition of the community (e.g. every housing unit preparing food), inherited from one generation to the other, unites the community	Alteration in utensils in relation with preparation of food (e.g. plastic storage elements instead of terra-cotta jars). Alteration in team-work (individual families preparing the food)	. change in technology . no need for <i>meci</i> due to less fertile trees . no more animal husbandry	▲	conversion of consumption preferences from self-produced to market goods		development of brands specific to Hara, establishment of production units in Hara
	Laz Language	An ethnic language belonging to South Caucasian Language Family, identifying the Laz community	1,54	Sustaining of usage of Laz language as the mother tongue by the whole community as the major element of all oral traditions, continuation of Laz identity and belonging	Decrease in use in new generations. Laz Language is in the 'Atlas of the World's Languages in Danger' of UNESCO	emigration to big cities decreases the need of usage the ethnic language in daily life	✚	insufficiency in transmission to next generations		improvement of related dissemination, communication and training means
	Entertainment Culture	Culture based, living traditions, come along with <i>mecis</i> , gatherings, etc. Some performing with <i>tulum</i> or <i>kemençe</i> , transfer to new generations, oral history, interactive relation with the landscape	1,88	Sustaining of the authenticity of the tradition: the songs in Laz language sang by every generation; uniting the community with its significance; transmission of traditional tales and games, feeling of identity and belonging, enrichment of relationship with the landscape.	Limited <i>horon</i> dancing during gatherings, etc. Singing traditional songs is still a part of the daily life, but usually only elders are singing <i>atma türkü</i> , but whip game and <i>mesele</i> telling stays in memories. Hazelnut is harvesting by the <i>yarıcis</i> , not locals, so no more <i>ogoğu</i>	were an inseparable part of <i>meci</i> gatherings. there are no <i>meci</i> gatherings anymore. less conversations in mother toungue. change in economic conditions.	▲	conversion of entertainment culture with development in globalization		interpretation of the indigenous entertainment manners within contemporary socio-cultural qualities
	Man-made Elements	Vernacular architecture; traditional cell-filled houses with their inseparable surroundings	1,79	Built environment in Hara is the reflection of the traditional rural life, the traditional way of living. Most of the features are sustained. Most of the functions are continuing, except the <i>bağus</i> , <i>žkamanganas</i> , and <i>omc'etelas</i> .	Traditional houses are decreasing. Farmer families prefer to build a modern house nearby their traditional house. Most of the <i>serenders</i> , and water mills are in use. <i>Bağus</i> are no longer a part of rural life.	contemporary needs of modern life, lack of conservation plan.	▲	lack of qualified workers, dominance of reinforced concrete technique		preparation of a conservation and management plan, its application and monitoring
With Natural Aspect	Cattle-raising	For agricultural labor and for survival every household had 4-5 animals. <i>Bardis</i> were prepared for winter for animals	1,83	Being an inseparable part of daily rural life, were used as both agricultural labor and nourishment.	No animals in general; some families only have one for milk supply. Cattle-raising is not a need today.	Tea plant does not need annual plowing of the soil, access to food sources is easy, so these animals are no longer needed.	✘	conversion of consumption preferences	development of brands specific to Hara with production units	
	Fishing with <i>Saçma</i>	A special net, throwing from the shoulder by scattering to the Arılı Brook	1,66	Being a part of traditional nourishment (red spotted brook trout). the specific type of fishing is creating a know-how, transferring to new generations.	Stream fishing is totally forbidden since early 2010s because of the extinction risk of red spotted brook trout.	The trout was badly affected as a result of the mixing of high amount of chemical fertilizers into the stream waters.	✘	pollution of the stream	development of agriculture management policy, sincere control mechanisms	
	Fauna and Flora	Many species (some endemic) of fauna and flora of Hara	1,70	Fauna and flora are interwoven with the rural life in Hara cultural landscape, not only as natural elements, but also in culture; <i>mecis</i> , tales, treatments, foodways, livelihood, etc.	Some species of fauna are facing the risk of extinction. Many elements of the flora are less fertile, or their usage in daily life decreased. Plants which used to be medicine are no longer used.	The climate change, chemical fertilizer usage for tea cultivation, and human exploitation	▲	climate change, pollution of environment	development of a green policy, sincere control mechanisms for natural preservation	

aimed for natural preservation are required for the sustaining and strengthening of the intangible qualities related to fauna and flora in Hara cultural landscape.

Lastly, preparation of a conservation and management plan, its application and monitoring is required in terms of the continuation of man-made elements in Hara cultural landscape.

When the theses focused on the places that have undergone landscape change in Turkey were reviewed, it is seen that the changes in agricultural culture and the way they are perceived by the inhabitants are not evaluated in these studies. They focused on the physical changes in the landscape. Mapping technique was preferred. Unlike other theses that focus on places that have undergone landscape change, this thesis evaluates the impact of landscape change on rural lifestyle through intangible heritage. Therefore, it provides a guideline for understanding the alterations of rural landscapes with the aim of controlling it in the context of preservation planning.

In future work, it is recommended to consider the method introduced in this study in the management and planning of rural cultural landscapes. Moreover, in the study, the subjects of traditional handicrafts, hemp cultivation, spiritual habits before monotheistic religions that may have a role in the sustaining of cultural memory in Hara cultural landscape are excluded (see section 1.5. Methodology). In future studies, it will be beneficial to research these issues in more depth and to conduct studies on their place in the cultural memory of Hara. In addition, tangible and natural cultural landscape elements, which are presented only as a contribution to intangible subjects within the scope of the thesis, are also subjects that can be addressed in future studies.

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APPENDIX A

QUESTIONNAIRE FOR INDEPTH INTERVIEW WITH LOCALS

Bu anket Seda CENGİZ tarafından İzmir Yüksek Teknoloji Enstitüsü'nde yürütülen "Kültürel Peyzajlarda Kültürel Belleğin Sürdürülmesi: Doğu Karadeniz Bölgesi'nden Örnekler" isimli Doktora Tezi kapsamında hazırlanmıştır.

Katkılarınız için teşekkürler.

Anket No:

Anket Tarihi/Yeri:

Kişisel Bilgiler:

İsim-Soyisim:			
Yaş:			
Memleketi:	İl:	İlçe:	Köy:
Yaşadığı Yer:	İl:	İlçe:	Köy:
Yaş:		Meslek:	
Eğitim:			
Cinsiyet:		Medeni Hali:	
Büyüdüğünüz ev geleneksel bir ev miydi?			Evet <input type="checkbox"/> Hayır <input type="checkbox"/>
Büyüdüğünüz evde hangi yetişkinlerle birlikte yaşıyordunuz? Meslekleri ve/veya zanaatlerini belirtiniz.			

Sosyal, Ekonomik ve Kültürel Etmenler:

Aileniz hala sizin büyüdüğünüz evde mi yaşıyor?
Fındıklı'dan bir süreliğine ayrıldınız mı? Ne kadar? Neden?
Aileniz hala geleneksel hayatı sürdürüyor mu? Örneğin kışlık hazırlıklar, bahçecilik vb.
Yararlandığınız sosyal hizmetler nerede? (eğitim, sağlık, vb.)
Fındıklı'da size uygun olduğunu düşündüğünüz hangi iş imkanları bulunuyor?
Çevrenizde hiç zanaatkar/usta var mı? Kim? Nerede? Zanaatı ne?
Gençliğinizdeki günlük hayat rutininizi anlatır mısınız?
Evinizin avlasını ne gibi aktiviteler için kullanıyordunuz?
Lazca biliyor musunuz? Lazcayı ana diliniz olarak mı görüyorsunuz?
Fındıklı'nın tarihi hakkında neler biliyorsunuz?
Köyünüzün tarihi hakkında neler biliyorsunuz?
Evinizde/ mahallenizde/ köyünüzde gerçekleşen, tarihini bildiğiniz bir değişiklik var oldu mu? (Örneğin köylünün eskiden sık sık kullandığı çeşmenin artık olmaması gibi)
Eskiden yaşadığınız köy hayatını mı, yoksa şimdi yaşadığınız köy hayatını mı tercih edersiniz? Neden? (Tarım, günlük hayat, ev koşulları, vb.)
Evinizin bakım ve onarımını düzenli olarak yapıyor musunuz? Şimdiye kadar ne gibi onarımlar, değişiklikler yaptınız?
Hangi ürünleriniz size gelir kaynağı sağlıyor?
Tarım mahsullerinizle kim ilgileniyor?
Sadece tarım mahsullerinizden elde ettiğiniz gelir aileniz için yeterli geliyor mu?

Fiziksel ve Çevresel Etmenler:

Ailenizin köyde modern bir evi var mı? Tarif edebilir misiniz?
Eskiden mahalleniz nasıldı detaylı olarak anlatabilir misiniz? (Fiziksel ve sosyal olarak)
Mahallenizde simge yapı olarak tanımlayabileceğiniz nereler vardı? Önemleri ne idi?
Bütün bu simge yapılar bugün de yerinde mi? Hangileri yıkıldı ya da kullanılmıyor?
Değilse yerlerinde bugün ne var?

Köy meydanından başlayarak evinizin yolunu tarif edebilir misiniz? Evinize giderken yolda tam olarak neleri, nereleri görüyoruz?
Evinizin çevresi nasıldı? Günümüzde ne gibi değişiklikler var?
Geleneksel evinizle ilgili ne gibi problemler ya da zorluklar yaşıyorsunuz?
Eskiden tarımsal faaliyetler nasıldı?
Bakımını yapamadığınızı/ilgilenemediğini verimli arazileriniz var mı?
Köyünüzdeki insanların doğal kaynakları kullanma açısından bilinçli olduğunu düşünüyor musunuz? Neden?
Turizmin Fındıklı'daki kültürel mirası korumada ne gibi katkısı olabileceğini düşünüyorsunuz?
Deniz ve yerel halk arasındaki ilişki eskiye göre daha zayıf mı?

Yönetmelikler:

Düzenlenen yerel müzik veya dans festivallerine katılıyor musunuz?
HES Projeleri ve eşil Yol Projesi hakkındaki görüşleriniz nelerdir?
Bunlar gibi kültürel ve doğal çevreye zarar verdiğini düşündüğünüz projeler ya da sorunlar var mı?
Köyünüzden ilçe ya da il merkezine toplu taşıma olanakları var mı?
Toprak kaymaları ve nedenleri hakkında ne düşünüyorsunuz?
Belediye katı atıklarınızla nasıl ilgileniyor?
Köyünüzdeki geleneksel tarihi yapılarda kapsamlı bir restorasyon çalışması yapılması gerektiğini düşünüyor musunuz? Neden/nasıl?

APPENDIX B

VISUAL QUESTIONNAIRE FOR LOCALS

HARA'LI KİŞİLER İÇİN GÖRSEL ANKET

Bu anket Seda CENGİZ tarafından İzmir Yüksek Teknoloji Enstitüsü'nde yürütülen "Kültürel Peyzajlarda Kültürel Belleğin Sürdürülmesi: Doğu Karadeniz Bölgesi'nden Örnekler" isimli Doktora Tezi kapsamında hazırlanmıştır. Katkılarınız için teşekkürler.

A-Kişisel Bilgiler

(İsim ve iletişim bilgileriniz başka kimseyle paylaşılmayacaktır. Sadece gerekli durumlarda tekrar size ulaşabilmem adına gereklidir.)

1. İsmi- Soy ismi:
2. Yaşınız:
3. Halihazırda yaşadığınız yer (il, ilçe ve varsa köy belirtiniz):
4. Aslen nerelisiniz? (il, ilçe ve varsa köy belirtiniz):
 - Haralıyım
 - Diğer _____
5. Hara'da hangi yıllar arasında yaşadınız? (Hara'da yerleşik olarak hiç yaşamadıysanız "Hiç" yazınız.)

6. Fındıklı dışında yaşıyorsanız Hara'yı ne sıklıkla ziyaret ediyorsunuz? (Yalnızca bir şıkkı işaretleyiniz)
 - Her sene en az 1 ay
 - Her sene 1 aydan kısa
 - 2-3 senede bir
 - Diğer: _____
7. Ziyaretiniz sırasında nerede konaklıyorsunuz? (Yalnızca bir şıkkı işaretleyiniz)
 - İlçe Merkezi
 - Köy
 - Yayla
 - Diğer: _____

GÖRSEL ANKET

Lütfen fotoğraflardaki eşya, alet, iş ve yerlerin isimlerini Türkçe ve Lazca olarak belirtiniz. Kullanım amaçlarını yazınız.

Yazılışından emin olmadıklarınızı bildiğiniz şekli ile yazınız. Bilmediklerinizi boş bırakınız. İsmi bilmiyor fakat ne olduğunu biliyorsanız kısa bir açıklama yazınız.

Lütfen kimseye danışmadan, kendi aklınızdaki hali ile anketi doldurunuz.

1:

(Source: Trabzon.yemekler.cografya.kultur 2020)



2:

(Source: Author 2014)



3:

(Source: Author 2019)



4:

(Source: Author 2019)



5:

(Source: Alişan Yetkin 2018)



6:

(Source: Lazuri 2020)



7:

(Source: Cengiz 2017)



8:

(Source: Cengiz 2011)



9:

(Source: Lazuri 2020)



10:

(Source: Karalahana 2020)



11:

(Source: Lazuri 2020)



12:

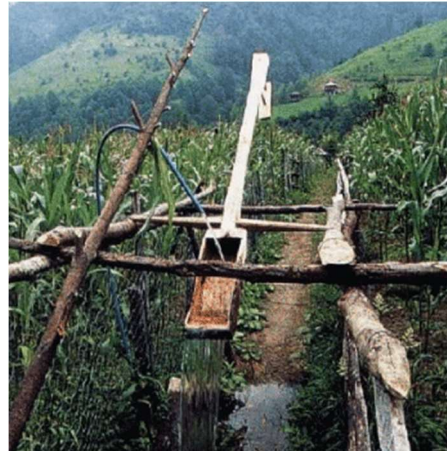
(Source: Solmaz Şakar 2014)



13:
(Source: Author 2019)



14:
(Source: Lazuri 2020)



15:
(Source: Cengiz 2018)



16:
(Source: Cengiz 2010)



17:
(Source: Cengiz 2011)



18:
(Source: Pixino 2021)



19:

(Source: Jardinagenaturel 2021)



20:

(Source: Trabzon.yemekler.cografya.kultur 2020)



21:

(Source: Cengiz 2018)



22:

(Source: Kara 2018)



23:

(Source: Agro-teronum 2020)



24:

(Source: Yaşayan Lazca 2019)



25:

(Source: Salon-permae 2021)



26:

(Source: Öztürk 2020)



27:

(Source: Cengiz 2015)



28:

(Source: Kara 2010)



29:

(Source: Cengiz 2009)



30:

(Source: Cengiz 2009)



31:

(Source: Cengiz 2009)



32:

(Source: Cengiz 2011)



33:

(Source: Cengiz 2009)



34:

(Source: Baltacı 1964)



35:

(Source: Cengiz 2008)



36:

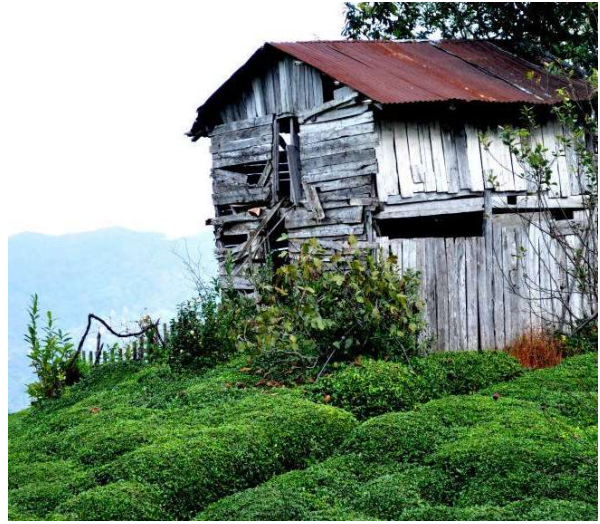
(Source: Author 2014)



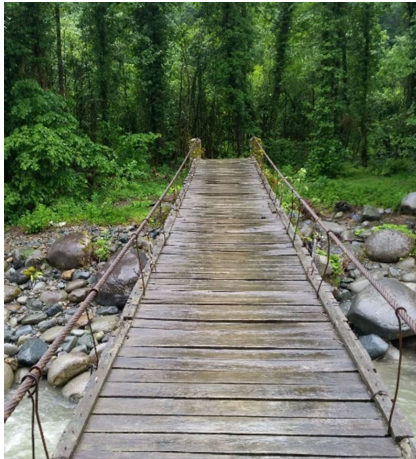
37:
(Source: Author 2014)



38:
(Source: Author 2011)



39:
(Source: Author 2014)



40:
(Source: Cengiz 2018)



41:
(Source: Cengiz 2018)



42:
(Source: Author 2015)



43:

(Source: Author 2014)



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(Source: Author 2014)



45:

(Source: Bushcraftokulu 2020)



46:

(Source: Bilgihanem 2020)



47:

(Source: Cengiz 2007)



48:

(Source: Wikimedia 2020)



49:

(Source: Trabzon.yemekler.cografya.kultur 2020)



50:

(Source: Kısıkates 2020)



51:

(Source: Organiksa 2020)



52:

(Source: Cengiz 2006)



53:

(Source: Author 2021)



54:

(Source: Arıcı Dükkanı 2020)



55:
(Source: Author 2021)



56:
(Source: Cengiz 2009)



57:
(Source: Author 2021)



58:
(Source: Kara 2018)



59:
(Source: Wikimedia 2021)



60:
(Source: Cengiz 2010)



61:
(Source: Cengiz 2009)



62:
(Source: Gardeningknowhow 2021)



63:
(Source: Cengiz 2010)



64:
(Source: Cengiz 2010)



65:
(Source: Balikesiraktuel 2021)



66:
(Source: Cengiz 2009)



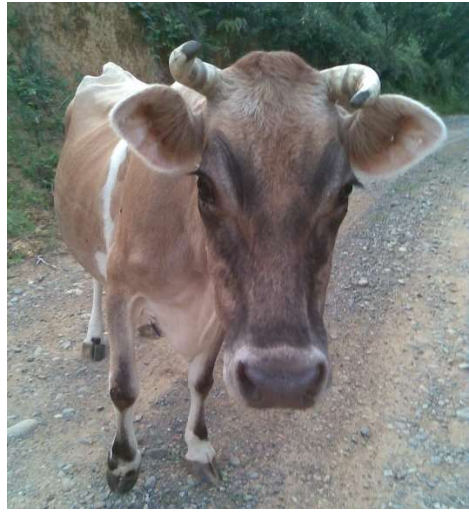
67:

(Source: Infoanimale 2021)



68:

(Source: Kara 2008)



69:

(Source: Bellavistapoa 2021)



70:

(Source: Wikimedia 2021)



71:

(Source: Naturephoto 2021)



72:

(Source: Wikimedia 2021)



73:

(Source: Uludagsozlukgaleri 2021)



74:

(Source: Shutterstock 2021)



75:

(Source: Cengiz 2006)



76:

(Source: Pestworld 2021)



77:









(Source: Shutterstock 2022)



78:

(Source: Wikimedia 2021)



<p>79: (Source: Cengiz 2009)</p> 	<p>80: (Source: Cengiz 2008)</p> 
<p>81: (Source: Cengiz 2021)</p> 	<p>82: (Source: Köseoğlu 2020)</p> 
<p>83: (Source: Cengiz 2009)</p> 	<p>84: (Source: Cengiz 2010)</p> 
<p>85: (Source: Cengiz 2020)</p> 	<p>86: (Source: Cengiz 2020)</p> 

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Katkılarınız için teşekkür ederiz.

APPENDIX C

INDEPTH INTERVIEWEE LIST

In-depth Interviewee	Gender	Age	Occupation	Int. Date	Place
InI_1	M	88	Carpenter	8.08.2021	Saat Village
InI_2	M	81	Retired Teacher	10-19.08.2021	Hara Village
InI_3	F	52	Tradeswoman	20.08.2021	Fındıklı Town Center
InI_4	F	91	Plateau Inhabitant-Farmer	9.08.2021	Fındıklı Town Center
InI_5	F	77	Housewife-Farmer	8.08.2021	Hara Village
InI_6	F	68	Retired Teacher	10.08.2021	Hara Village
InI_7	F	77	Housewife-Farmer	5.08.2021	Hara Village
InI_8	M	63	Retired Çaykur Officer	5.08.2021	Hara Village
InI_9	M	89	Former Local Authority	5.08.2021	Hara Village
InI_10	F	59	Housewife-Farmer	20.08.2021	Fındıklı Town Center
InI_11	M	65	Kemençe Maker & Carpenter	10.08.2021	Fındıklı Town Center

APPENDIX D

VISUAL INTERVIEWEE LIST

Visual Interviewee	Gender	Age	Place of Residence	Years of Living in Hara	Total Years of Living in Hara	Frequency of Visit of Hara	Place of Accommodation During the Visit
ViI_1	F	58	Hara Village	continuously	58	x	x
ViI_2	M	65	Hara Village	continuously	65	x	x
ViI_3	F	53	Hara Village	continuously	53	x	x
ViI_4	F	52	Fındıklı Town Center	1969-1986	52	x	x
ViI_5	M	40	Fındıklı Town Center	continuously	40	x	x
ViI_6	F	52	Hara Village	since 1988	33	x	x
ViI_7	F	77	Hara Village	since 1958	63	x	x
ViI_8	F	69	Hara Village	since 1974	47	x	x
ViI_9	M	36	Fındıklı Town Center	continuously	36	x	x
ViI_10	F	60	Fındıklı Town Center	continuously	10	x	x
ViI_11	M	63	Hara Village	continuously	63	x	x
ViI_12	M	58	Hara Village	continuously	58	x	x
ViI_13	F	50	Hara Village	since 2004	17	x	x
ViI_14	F	16	Hara Village	continuously	16	x	x
ViI_15	F	29	Samsun-Atakum	1992-2006	14	At least 1 month	Village
ViI_16	F	30	Ağrı-Tutak	1991-2005	14	At least 1 month	Village
ViI_17	F	75	Hara Village	for 60 years	60	x	x
ViI_18	M	8	Hara Village	continuously	8	x	x
ViI_19	F	64	Samsun	1957-1967	10	At least 1 month	Village
ViI_20	F	58	Fındıklı Town Center + Hara Village	since 1987	34	x	x
ViI_21	F	37	Hara Village	since 2005	16	x	x
ViI_22	M	69	Hara Village	1980-1996 and since 2020	17	x	x
ViI_23	M	43	Hara Village	continuously	43	x	x
ViI_24	F	65	Hara Village + Samsun	1980-1996 and since 2020	17	x	x
ViI_25	F	60	Hara Village + İzmit	until 1969 and during summers	8	At least 1 month	Village
ViI_26	M	59	Hara Village	continuously	59	x	x
ViI_27	F	56	İstanbul-Bağcılar	1965-1984	19	At least 1 month	Village
ViI_28	M	31	İstanbul-Bağcılar	none	0	Less than 1 month	Village
ViI_29	F	54	İzmir-Karşıyaka	none	0	Less than 1 month	Village
ViI_30	M	61	İzmir-Karşıyaka	1960-1978	18	Less than 1 month	Village
ViI_31	F	50	Fındıklı Town Center + Hara Village	since 1995	26	x	x
ViI_32	M	54	Fındıklı Town Center + Hara Village	continuously	54	x	x

Vil_33	F	72	Hara Village	since 1974	47	x	x
Vil_34	F	55	Hara Village	since 1989	32	x	x
Vil_35	F	66	Antalya + Hara Village	since 1974 during summers	0	At least 1 month	Village
Vil_36	M	77	Antalya + Hara Village	until 1958	14	At least 1 month	Village
Vil_37	F	70	Hara Village	since 1976	49	x	x
Vil_38	M	32	Eskişehir	1999-2001	3	Less than 1 month	Village
Vil_39	M	48	İstanbul-Maltepe	1984-1985	1	At least 1 month	Village
Vil_40	F	38	Ankara-Çankaya	none	0	Less than 1 month	Village
Vil_41	F	37	İstanbul-Ataşehir	none	0	Less than 1 month	Village
Vil_42	F	44	İstanbul-Ataşehir	none	0	Less than 1 month	Village
Vil_43	F	57	Giresun-Town Center	1964-1985	21	Less than 1 month	Village
Vil_44	M	62	Ankara	1959-1984	25	At least 1 month	Village
Vil_45	M	54	İzmir-Bornova	1967-1985	18	Less than 1 month	Village
Vil_46	M	63	Hara Village	1965-1969 & since 2009	16	x	x
Vil_47	M	35	Kocaeli-Körfez	none	0	Less than 1 month	Another Village
Vil_48	M	39	İstanbul-Çekmeköy	1982-2001	19	Less than 1 month	Village
Vil_49	F	38	Bartın	none	0	Every 2-3 Years	Village
Vil_50	F	52	Muğla-Bodrum	until 2002 intermittently	0	Less than 1 month	Town Center
Vil_51	F	33	İstanbul-Ataşehir	none	0	Less than 1 month	Village
Vil_52	M	52	İstanbul-Çekmeköy	none	0	Every 2-3 Years	Village
Vil_53	M	33	İstanbul-Kadıköy	1988-1995	7	Less than 1 month	Village

APPENDIX E

GLOSSARY

	LAZ LANGUAGE (LAZURİ)	TURKISH	ENGLISH	EXPLANATIONS (if needed)
1	<i>Ĥikina, Kalati</i>	Küçük Sırt Sepeti	Small Basket for the Back	
2	<i>Gudeli</i>	Meyve Sepeti	Conical Fruit Basket	A conical basket special for fruit collecting, in order not to be crushed, with a hook for hanging on branches
3	<i>Hençkeli, Sumtkuçxoni</i>	Üç Ayaklı Sepet	Three-Pot Basket	
4	<i>Küpi [Dergi]</i>	Küp	Terra-Cotta Massive Jar	A terra-cotta jar for storing goods for winter like pickles, salted anchovy, etc.
5	<i>Çambre</i>	Dibek	Stone-Mortar	A stone-carved massive bowl and a timber pestle for pounding something like dried corns, pear for molasses, etc.
6	<i>Ožilaxu</i>	Şıra Çıkarma Aleti	Massive Timber Juicer	A massive timber juicer with a timber squeezer making the stum of the fruits for molasses boiling
7	<i>Mek'iyaloni</i>	Fındık Eleme-Ayıklama Aleti	Hazelnut Separating Sieve	
8	<i>Kapi3i, Orosayi</i>	Fındık Ölçeđi	Timber Hazelnut Measuring Cup	Timber mug-like measuring cups for weighting hazelnut out; one is approximately 1 kilo, other is 3 kilos. Also were used for measuring corn-flour.
9	<i>Žanža</i>	Zembil	A Tote-Bag Weaved of Straw	
10	<i>Çuki, Çukali, Žukali</i>	Kazan	Cauldron	
11	<i>K'remuli</i>	Kazan Zinciri	Chain-Hanger	An adjustable forged iron chain for hanging the cauldrons above the "heart" in a traditional rural house.
12	<i>Ongure, Ongore</i>	Ana Çatı Kirişi	Main Girder	The main timber girder, made of chestnut tree, section of minimum 70x70 cm, spanning the traditional house.
13	<i>Gresta</i>	Pileki Taşı (Taştan Oyulmuş Ekmek Pişirme Kabı)	Stone-Carved Pan	
14	<i>Žkamangana</i>	Su Makinesi	Timber Water Machine	A timber mechanical system, operating with water, located to the cornfields for making noise and scaring harmful animals.
15	<i>Krosta</i>	Biley Taşı	Whetstone	
16	<i>Ožiloni</i>	Gelberi-Meyve Toplama Aleti	Fruit Collecting Tool	A long branch with a net on the tip for collecting fruits from the high trees.
17	<i>Dere [Abca]</i>	Dere, Irmak	Brook	
18	<i>Ğali</i>	Çay	Stream	
19	<i>Getasule</i>	Sebze Bahçesi, Bostan	Vegetable Garden	The vegetable garden, closed to the traditional house, in where the farmer family grows the goods for daily consumption.
20	<i>Livadi</i>	Tarla	Field	
21	<i>Txiraona</i>	Fındıklık	Hazelnut Garden	
22	<i>Çayluđi [Tipona]</i>	Çaylık	Tea Garden	
23	<i>Kiviluđi, Kiviş Livadi [Kivopuna]</i>	Kivilik	Kiwi Garden	

24	<i>Bardi</i>	Koni Şekilli Kışlık Kurutmalık Ot Yığımı	Conic Haystack	A drying system for animal food for winter, a conical stack of corn stems, fruit-tree branches, fern, etc.
25	<i>Omçvatela, Mçvela</i>	Kompost Gübre, Çöplük	Compost or the Space for Compost Making	A space right-next to the barn for accumulating organic wastes and animal manures and composting them for agriculture.
26	<i>Tulumı [Guda]</i>	Tulum	Bagpipe	Traditional music instrument, made of animal skin and wooden pipes.
27	<i>Xoroni, Oxoronu, İxoronams</i>	Horon	The Traditional Folk Dance	
28	<i>Ėetmezi Ėağani</i>	Pekmez Kaynatma-Tavası	Molasses Boiling	
29	<i>Küme Detzi</i>	Köme Harcı-Yapımı	Churchkhela	A type of treat, made with hazelnuts and molasses, by stringing hazelnuts and dipping into a thickened molasses, then drying for winter.
30	<i>Xurma Xoşafi</i>	Hurma Kurusu	Dried Persimmon	
31	<i>Bogina</i>	Kara Kovan	Log Hive	A type of beehive, made into a carved log and put onto a high tree.
32	<i>Fenni Bogina</i>	Modern Kovan, [Fenni Petek]	Modern Beehive	
33	<i>Mosa</i>	Şaçma	Traditional Fishing Net	Traditional fishing net designed especially for brooks, which is used by spreading above the shoulder.
34	<i>Çiftiş Xoci, Xonums, Xonuy, Sap'ani, Çifti</i>	Çift Sürme, Saban, Tarla Sürme	Ploughing with Oxen	
35	<i>Oşvaleri, Oşu</i>	Bez-Feritiko Dokuma Tezgâhı	Loom Weaving	Loom weaving with harl (cannabis fibre), which was cultivated in Hara.
36	<i>Nayla</i>	Serender	Traditional Timber Cellar	A vernacular timber cellar which is lifted from the ground on top of 4 or 6 timber posts for airing out of the goods.
37	<i>Bağü</i>	Küçük Kiler, Ambar	Grain Garner	A small-scale garner, a miniature <i>serender</i> like timber structure, for conserving dried hazelnut, corn, etc.
38	<i>Bageni</i>	Saman Ambarı, Bagen, Kulübe	Barn	
39	<i>Asma Xinci</i>	Asma Köprü	Suspended Timber Bridge	
40	<i>Alim Yeri</i>	Çay Alım Yeri	Tea Delivery Building	A one-story depot building, where farmers deliver the tea crop of the day and staff of the tea factory record the weight. They can be seen almost every neighborhood.
41	<i>Karmate</i>	Su Değirmeni	Water Mill	
42	<i>Kvaş Oxori Ėoda</i>	Dolmataş Duvar	Cell-Filled Traditional Wall System	The traditional building system of the vernacular houses; timber frame system, filled with timber secondary posts and laths, approx. 20 cm apart. In-between these cells one-piece brook stones and lime mortar are filled.
43	<i>Çakatura</i>	Çakatura Duvar, Kerpiç Duvar, Eski Tip Duvar	Stone and Mud Filled Timber Frame Wall System	An old building system of vernacular houses; a timber frame system filled with vertical laths approx. 15 cm apart and mud-stone pieces mix.

44	<i>Oxomonduli</i>	Aşhane, Eski Evin Salon-Mutfağı	Kitchen-Living Room-Gathering Place of Traditional Rural House of Hara	<i>Aşhane</i> is the entrance room of the traditional rural Findıklı house and the place where the rooms and <i>hayat</i> are connected to. In the past, the floor was compacted earth and the ceiling was uncovered, so the smoke of the “heart” that was constantly burning in the middle can be filtered through the tiles.
45	<i>Felamuri [Du3xu]</i>	Ihlamur	Linden	
46	<i>Mžko</i>	Karayemiş, Taflan	Cherry Laurel	
47	<i>Xurma [Hurma]</i>	Hurma	Persimmon	
48	<i>Uşkuri</i>	Elma	Apple	
49	<i>Mžxuli</i>	Armut	Pear	
50	<i>Çuburi</i>	Kestane	Chestnut	
51	<i>Nezi</i>	Ceviz	Walnut	
52	<i>Çimçiri [Mzana]</i>	Şimşir	Boxwood	
53	<i>Mşkeri</i>	Kumar, Ormangülü	Rhododendron	
54	<i>Urzeni</i>	Üzüm	Grape	
55	<i>Gansganaga, K'an3xanak'a</i>	Yaban Mersini, Likapa	Blueberry	
56	<i>Feli, Kayış Feli</i>	Bal Kabağı	Pumpkin	
57	<i>Danzikandğu</i>	Böğürtlen	Blackberry	
58	<i>Çurçaqvaci</i>	Siklamen	Cyclamen	
59	<i>Buği</i>	Kaldırık Out-Veba Otu	<i>Petasites Hybridus</i> - Common Butterbur	
60	<i>Lu</i>	Kara Lahana	Kale	
61	<i>Limboza</i>	Eğrelti Otu, Aşk Merdiveni	Fern	
62	<i>Ķat'u Nena</i>	Kedi Dili	<i>Scolopedium Officinale</i> - Tongue fern	
63	<i>Txombu, Mşkfela</i>	Kızılağaç	Alder Tree	
64	<i>Ķarmaxa</i>	Kırmızı Benekli Dere Alabalığı, Dağ Alası	Red Spotted Brook Trout	An endemic kind of trout, which is facing with the risk of extinction. Moreover, used to be an important part of traditional nourishment.
65	<i>Ķeci</i>	Domuz	Boar	
66	<i>Penže</i>	Sümüklü Böcek	Slug	
67	<i>Mžkvi'tura</i>	Tavşan	Rabbit	
68	<i>Puci</i>	İnek	Cow	
69	<i>Ķalikat'u</i>	Kunduz	Beaver	
70	<i>Mtuti</i>	Ayı	Bear	
71	<i>Ķudi</i>	Ağaçkakan	Woodpecker	

72	<i>žana</i>	Kızılgerdan Kuşu	European Robin	
73	<i>Sipsil, Simsüioüari</i>	Ak Kuyruksallayan Kuşu	White Wagtail	
74	<i>Mğu</i>	Baykuş	Owl	
75	<i>Sift'eri</i>	Atmaca	Eurasian Sparrowhawk	
76	<i>But'kuci, Mjuju</i>	Bal Arısı, Eşek Arısı	Bee	
77	<i>Ŗruzi</i>	At Sineęi	Gadfly	
78	<i>Gargalamtahu, Üariüalamüaxu</i>	Yusufçuk, Helikopter Böceęi	Dragonfly	
79	<i>Lazutiş Gyari</i>	Mısır Ekmeęi	Corn Bread	
80	<i>K'vali T'aęaneri</i>	Muhlama	<i>Muhlama</i>	A traditional dish made of cheese, flour, and butter.
81	<i>Lu Princoni</i>	Pirinçli Lahana	Kale with Rice	
82	<i>Kaçça Princoni</i>	Pirinçli Hamsi, Hamsili Pilav	Anchovy with Rice	
83	<i>Gemsęineyi, Mjaj Bureęi [Sut Bureęi]</i>	Süt Böreęi	Baked Milk Pudding	
84	<i>Bureęi</i>	Laz Böreęi	Baked Milk Pudding Stuffed Pastry	
85	<i>Xavla</i>	Süt Helvası	Milk Halvah	A traditional Eid treat made of milk, butter, hazelnut, sugar, and flour.
86	<i>Lapa</i>	Kabak Sütlacı	Pumpkin Milk Pudding	A traditional desert made of a kind of squash (<i>Cucurbita maxima</i>), milk and sugar.

APPENDIX F

EXAMPLE OF VISUAL QUESTIONNAIRE HELD IN HARA



İYTE
Mimarlık Fakültesi
Mimari Restorasyon Bölümü
Doktora Programı

Sizi İzmir Yüksek Teknoloji Enstitüsü, Mimarlık Fakültesi, Mimari Restorasyon Bölümü öğretim üyesi Prof. Dr. Mine TURAN tarafından yürütülen 'Kültürel Peyzajlarda Kültürel Belleğin Sürdürülmesi için Bir Yaklaşım: Doğu Karadeniz Bölgesi'nden Örnekler' başlıklı araştırmaya katılmaya davet ediyoruz.

HARA'LI KİŞİLER İÇİN GÖRSEL ANKET

Bu anket Seda CENGİZ tarafından İzmir Yüksek Teknoloji Enstitüsü'nde yürütülen "Kültürel Peyzajlarda Kültürel Belleğin Sürdürülmesi: Doğu Karadeniz Bölgesi'nden Örnekler" isimli Doktora Tezi kapsamında hazırlanmıştır.

Katkılarınız için teşekkürler.

A-Kişisel bilgiler:	
1-İsminiz-Soy isminiz:	Hara Kana
2-Yaşınız:	63
3-Hâlihazırda yaşadığınız yer (il, ilçe ve varsa köy):	Hara
4-Hara'da hangi yıllar arasında yaşadınız?	Hep
5-Fındıklı dışında yaşıyorsanız, Hara'yı ne sıklıkta ziyaret ediyorsunuz?	—
6-Ziyaretiniz sırasında nerede konaklıyorsunuz? (ilçe merkezi/köy vb)	—

B-GÖRSEL ANKET

Lütfen fotoğraflardaki eşya, alet, iş ve yerlerin isimlerini Türkçe ve Lazca olarak belirtiniz. Kullanım amaçlarını söyleyiniz.

(Yazılışından emin olmadıklarınızı bildiğiniz şekli ile yazınız. Bilmediklerinizi boş bırakınız.)

CEVAPLARINIZ:

	LAZCASI	TÜRKÇESİ
1	Kalati - Küşüğü tikina	Sepet yük taşıma
2	Gudeli meyva toplama	
3	Henşkeli	Üç ayak sepel Bin çeşit kap
4	Küpi	Küp-Pekmez-Sirke-Tunçsu için
5	Çambne	meyva ezme için (Pekmez)
6	Oşinabule	" " "
7	mekiyale	Fındık seşme malzemesi
8	Kapıçı	ölçü aleti
9	Çanşa	herbediyebiliris Fındk. toplama
10	Tava - Çuki	Tava-kazan Pekmez-Yemek için
11	Kerimli	Dövmelerden kazan aşmak için
12	Onqorlı	Anakiriş
13	Gnesta	Çömlük etmek kabı pişirmek
14	Çkamangana	Yabanı kavucu - Sır makinesi
15	Kösne (krosta)	Bilemek için
16	Oşiloni	meyva toplm. Aldagel
17	Dene	Dene
18	Gali	irmak
19	Livadi	Bahçe

20	Livadi	Bahçe
21	Thiyona	Fındıklık
22	Şayluği	Şaylık
23	Kivilüği	Kivilik
24	Bandı	Ot Yığını
25	anşuetela	birnevi şöplük
26	Tulumı	Tulum
27	Horoncepe	Horoncular
28	Tava	Tava-Pekmez yapımı
29	Küme	Küme - Köme
30	Hoşafi	Hoşaf - meyve kurusu
31	Bogina	Petek - Karakouan
32	Bogina	Fenni Petek
33	Saqma ve mçohmi	Serpme - balık tutma
34	Ğifti	Kanaşaban
35	oşualuğe	Kilim örme
36	Nayla	Serender
37	Bağu	Ambar (Fındık)
38	Bageni	Baraka
39	Asma Hinci	Asma köprü
40	Alımyeni (Şay)	Alımyeni - Alımevi (Şay)
41	Kamate	Değirmen (Su)
42	Dolma kfa	Dolmataş
43	Kiregisi duvanı	Kireç duvanı
44	ohamenduni	Geniş duvalacak yer (Eskiden)
45	Felamur	İhlamur ve şişegi

46	meko	Karayemiş - Taflan
47	Hurma	Hurma
48	ıřkuni	Elma
49	mıřuhi mıřhuli	Armut
50	Gubni	Kestane
51	Neci	Ceniz
52	řimřini - řimřini	řimřin
53	mıřkeyi	Yaylakumarı - Kumarı
54	Urceni	üzüm
55	Kachana	Likapa
56	Feli	Kabak
57	Bögüntlen	Danci kandğı
58	Guřakuaci	Yabani menekse
59	Buđi	Yemeđi Sarması Yapılan
60	Ku	Lahana
61	Limlořa	Birneni eđneti otu
62	Katu -	-
63	mıřkeveta - Thamba	Kızıl ağaç
64	Karmahq - mřohom'	Alabalık
65	Geci	Domuz
66	Penge	Sümlükü böcek
67	Ceylani	Ceylan
68	Puci	inelc
69	Kuntuzi	Kundur
70	mřuti	Ayı
71	mřana	Ağaçkapan

72	Çınacınqanq	
73		
74	mğa	Baykuş
75	Atmacq	Atmacq
76	Butkuci	Ari
77	Pruzi	
78	Kankalamtahu	
79	Lazutis Gayi	Mısır ekmeği
80	muhlama	muhlama
81	Lu Princoni	pirinçli lahana
82	Hermsih pilav	← Kappa princoni
83	Süt böneği	Süt böneği
84	Laz böneği	Laz böneği
85	Süt helvası	Süt helvası (Çoközel)
86	Lapa	Lapa (kabaktan)

APPENDIX G

MAPPING OF CULTURAL INDICATORS OF HARA CULTURAL LANDSCAPE

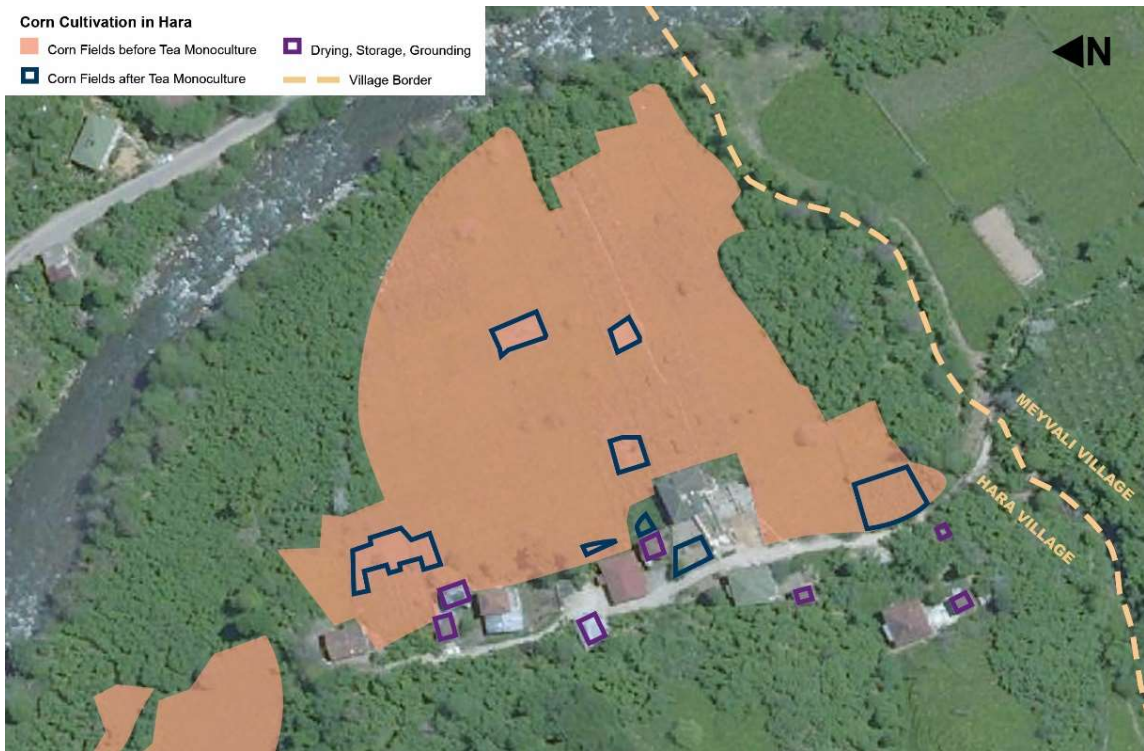


Figure G.1. Corn Cultivation in Hara Cultural Landscape (Source: Author 2020)



Figure G.2. Hazelnut Cultivation in Hara Cultural Landscape (Source: Author 2020)



Figure G.3. Tea Cultivation in Hara Cultural Landscape (Source: Author 2020)



Figure G.4. Kiwi Cultivation in Hara Cultural Landscape (Source: Author 2020)



Figure G.5. Cattle-raising in Hara Cultural Landscape (Source: Author 2020)



Figure G.6. Stream Fishing with Saçma in Hara Cultural Landscape (Source: Author 2020)



Figure G.7. *Meci* Culture in Hara Cultural Landscape (Source: Author 2020)

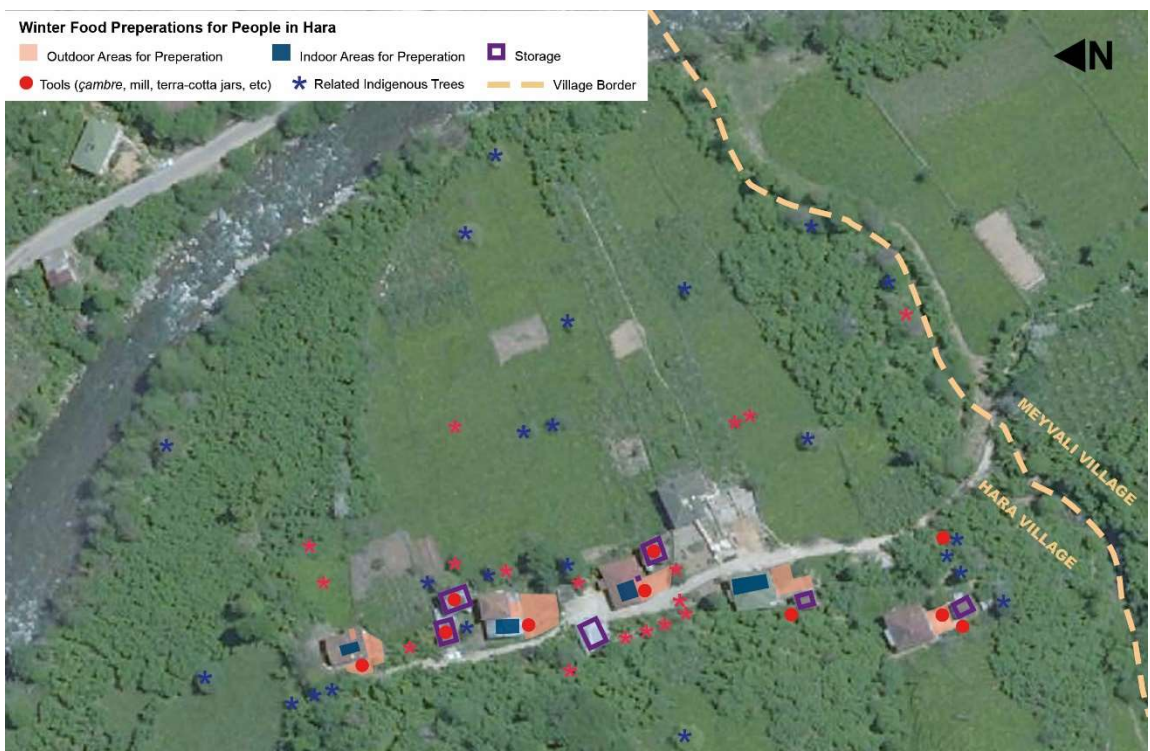


Figure G.8. Winter Food Preparations for People in Hara Cultural Landscape

(Source: Author 2020)



Figure G.9. Indigenous Trees in Hara Cultural Landscape (Source: Author 2020)



Figure G.10. Man-made Elements in Hara Cultural Landscape (Source: Author 2020)

APPENDIX H

CULTURAL MEMORY CONCEPTS IN HARA CULTURAL LANDSCAPE AND RELATED INDICATORS

Cultural Memory Concept	Related Cultural Memory Indicators
Corn Cultivation	Ĥikina (1) ²⁷ , Henčkeli (3), Źanža (9), Źkamangana (14), Krosta (15), Getasule (19), Livadi (20), Bardi (24), Omčvatela (25), Čiftiř Xoci (34), Nayla (36), Baęu (37), Bageni (38), Karmafe (41), Ğeci (65), Penže (66), Puci (68), Sipsil (73)
Hazelnut Cultivation	Ĥikina (1), Henčkeli (3), Mek'iyaloni (7), Źanža (9), Krosta (15), Oęilioni (16), Dere (17), Ğali (18), Txiraona (21), Nayla (36), Bageni (38), Asma Xinci (39), Čimčiri (52), Ğeci (65), Puci (68), ĞalıkaŤu (69), Mtuti (70), Ķudi (71), Sipsil (73), BuŤkuci (76), Pruzi (77), Gargalamtahu (78)
Tea Cultivation	Henčkeli (3), Krosta (15), Livadi (20), Čayluęi (22), Kiviluęi (23), Bardi (24), Bageni (38), Asma Xinci (39), Alim Yeri (40), Męko (46), Xurma (47), Uřkuri (48), Męxuli (49), Urzeni (54), Feli (56), Limboęa (61), ĶaŤu Nena (62), Sipsil (73), Męu (74), Sifferi (75)
Kiwi Cultivation	Źanža (9), Krosta (15), Getasule (19), Livadi (20), Čayluęi (22), Kiviluęi (23), Nayla (36), Bageni (38), Felamuri (45), Urzeni (54), Feli (56), Danęikandęu (57), Limboęa (61), ĶaŤu Nena (62), Penže (66), 3ana (72), Sipsil (73), Męu (74), BuŤkuci (76), Pruzi (77)
Animal Husbandry	Kupi (4), Čuki (10), Ğali (18), Getasule (19), Livadi (20), Txiraona (21), Bardi (24), Omčvatela (25), Čiftiř Xoci (34), Bageni (38), Čakatura (43), Felamuri (45), Męko (46), Xurma (47), Uřkuri (48), Męxuli (49), Urzeni (54), Feli (56), Limboęa (61), Puci (68), Pruzi (77), K'vali T'aęaneri (80), Gemsęineyi (83), Bureęi (84), Xavla (85), Lapa (86)
Stream Fishing	Źanža (9), Gresta (13), Dere (17), Getasule (19), Livadi (20), Txiraona (21), Čayluęi (22), Kiviluęi (23), Mosa (33), Nayla (36), Asma Xinci (39), Oxomonduli (44), Txombu (63), Ķarmaxa (64), ĞalıkaŤu (69), Mtuti (70), Ķudi (71), Sipsil (73), BuŤkuci (76), Pruzi (77), Gargalamtahu (78), Lazutiř Gyari (79), K'vali T'aęaneri (80), Bureęi (84)
Meci Culture	Ĥikina (1), Henčkeli (3), Čambre (5), Oęilaxu (6), Mek'iyaloni (7), Kapi3i (8), Źanža (9), Čuki (10), K'remuli (11), Ongure (12), Gresta (13), Źkamangana (14), Krosta (15), Oęilioni (16), Dere (17), Ğali (18), Getasule (19), Livadi (20), Txiraona (21), Čayluęi (22), Bardi (24), Tulumi (26), Xoroni (27), PeŤmezi Ťaęani (28), Kume Detzi (29), Nayla (36), Baęu (37), Bageni (38), Asma Xinci (39), Kvař Oxori Ķoda (42), Oxomonduli (44), Felamuri (45), Męko (46), Xurma (47), Uřkuri (48), Męxuli (49), Čuburi (50), Nezi (51), Urzeni (54), Gansganaga (55), Feli (56), Danęikandęu (57), Limboęa (61), ĶaŤu Nena (62), Ğeci (65), Penže (66), MękviŤura (67), Puci (68), ĞalıkaŤu (69), Mtuti (70), Ķudi (71), 3ana (72), Sipsil (73), Męu (74), Sifferi (75), BuŤkuci (76), Pruzi (77), Gargalamtahu (78), Lazutiř Gyari (79), Xavla (85), Lapa (86)
Winter Food Preparations for People	Gudeli (2), Henčkeli (3), Kupi (4), Čambre (5), Oęilaxu (6), Źanža (9), Čuki (10), K'remuli (11), Ongure (12), Krosta (15), Getasule (19), PeŤmezi Ťaęani (28), Kume Detzi (29), Xurma Xořafi (30), Bogina (31), Fenni Bogina (32), Nayla (36), Baęu (37), Karmafe (41), Kvař Oxori Ķoda (42), Oxomonduli (44), Felamuri (45), Xurma (47), Uřkuri (48), Męxuli (49), Čuburi (50), Nezi (51), Urzeni (54), Feli (56)
Language	Ĥikina (1), Gudeli (2), Henčkeli (3), Kupi (4), Čambre (5), Oęilaxu (6), Mek'iyaloni (7), Kapi3i (8), Źanža (9), Čuki (10), K'remuli (11), Ongure (12), Gresta (13), Źkamangana (14), Krosta (15), Oęilioni (16), Dere (17), Ğali (18), Getasule (19), Livadi (20), Txiraona (21), Čayluęi (22), Kiviluęi (23), Bardi (24), Omčvatela (25), Tulumi (26), Xoroni (27), PeŤmezi Ťaęani (28), Kume Detzi (29), Xurma Xořafi (30), Bogina (31), Fenni Bogina (32), Mosa (33), Čiftiř Xoci (34), Ořvaleri (35), Nayla (36), Baęu (37), Bageni (38), Asma Xinci (39), Alim Yeri (40), Karmafe (41), Kvař Oxori Ķoda (42), Čakatura (43), Oxomonduli (44), Felamuri (45), Męko (46), Xurma (47), Uřkuri (48), Męxuli (49), Čuburi (50), Nezi (51), Čimčiri (52), Mřkeri (53), Urzeni (54), Gansganaga (55), Feli (56), Danęikandęu (57), Čurčakvaci (58), Buęi (59), Lu (60), Limboęa (61), ĶaŤu Nena (62), Txombu (63), Ķarmaxa (64), Ğeci (65), Penže (66), MękviŤura (67), Puci (68), ĞalıkaŤu (69), Mtuti (70), Ķudi (71), 3ana (72), Sipsil (73), Męu (74), Sifferi (75), BuŤkuci (76), Pruzi (77), Gargalamtahu (78), Lazutiř Gyari (79), K'vali T'aęaneri (80), Lu Princoni (81), Kapça Princoni (82), Gemsęineyi (83), Bureęi (84), Xavla (85), Lapa (86)

²⁷ The numbers in parentheses next to the indicators given in Laz language represent the order in which the indicator is presented in the glossary (App E). See App E for the Turkish and English meanings and explanation of the relevant indicator.

Plays, Dances, Songs, and Tales	Ťikina (1), Henčkeli (3), Čambre (5), Ožilaxu (6), Mek'iyaloni (7), Žanža (9), Čuki (10), K'remulu (11), Ongure (12), Žkamangana (14), Livadi (20), Txiraona (21), Bardi (24), Tulumu (26), Xoroni (27), Peťmezi Ťaĝani (28), Kŭme Detzi (29), Čiftiř Xoci (34), Nayla (36), Baĝu (37), Bageni (38), Asma Xinci (39), Oxomonduli (44), Felamuri (45)
Fauna and Flora	Dere (17), Ğali (18), Bogina (31), Fenni Bogina (32), Mosa (33), Čiftiř Xoci (34), Ořvaleri (35), Felamuri (45), Mžko (46), Xurma (47), Uřkuri (48), Mžxuli (49), Čuburi (50), Nezi (51), Čimçiri (52), Mřkeri (53), Urzeni (54), Gansganaga (55), Feli (56), Danzikandĝu (57), Čurçakvaci (58), Buĝi (59), Lu (60), Limboza (61), Kaťu Nena (62), Txombu (63), Karmaxa (64), Ğeci (65), Penže (66), Mžkviťura (67), Puci (68), Ğalikaťu (69), Mtuti (70), Kudi (71), Žana (72), Sipsil (73), Mĝu (74), Sift'eri (75), Buťkuci (76), Pрузi (77), Gargalamtahu (78)
Man-made Elements	Ťikina (1), Gudeli (2), Henčkeli (3), Kŭpi (4), Čambre (5), Ožilaxu (6), Mek'iyaloni (7), Kapiži (8), Žanža (9), Čuki (10), K'remulu (11), Ongure (12), Gresta (13), Žkamangana (14), Krosta (15), Ožiloni (16), Getasule (19), Livadi (20), Txiraona (21), Čayluĝi (22), Kiviluĝi (23), Bardi (24), Omçvatela (25), Tulumu (26), Bogina (31), Fenni Bogina (32), Mosa (33), Ořvaleri (35), Nayla (36), Baĝu (37), Bageni (38), Asma Xinci (39), Alim Yeri (40), Karmat'e (41), Kvař Oxori Koda (42), Čakatura (43), Oxomonduli (44)

APPENDIX I

REGRESSION ANALYSIS RESULTS OF STATISTICAL EVALUATION PROGRAM “E-VIEWS”

	Constant	Duration
Corn Cultivation	0.024622***	1.3740***
Hazelnut Cultivation	1.404696***	0.020462***
Tea Cultivation	1.288689***	0.022617***
Kiwi Cultivation	1.378035***	0.020753***
Cattle-raising	1.327997***	0.020606***
Fishing with <i>Saçma</i>	1.241649***	0.017408***
<i>Meci</i> Culture	1.317100***	0.022104***
Winter Food Preparations	1.281278***	0.025986***
Laz Language	0.855196***	0.028207***
Entertainment Culture	1.216499***	0.027348***
Fauna and Flora	1.186921***	0.021377***
Man-made Elements	117.1106***	2.565733***
Cultural Memory	1.229897***	0.022301***

	Constant	Age
Corn Cultivation	0.525666*	0.028232***
Hazelnut Cultivation	0.861645***	0.020293**
Tea Cultivation	0.512087*	0.025880***
Kiwi Cultivation	0.747875***	0.022135***
Cattle-raising	0.637058**	0.023254***
Fishing with <i>Saçma</i>	0.739677**	0.018046***
<i>Meci</i> Culture	0.619031**	0.024102***
Winter Food Preparations	0.318469	0.031115***
Laz Language	-0.106734	0.032147***
Entertainment Culture	0.316701	0.030526***
Fauna and Flora	0.570088**	0.022169***
Man-made Elements	21.62007	3.080523***
Cultural Memory	0.511643**	0.024589***

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